# INSTRUCTIONS ON THE COLLECTS

## Vol. II.
## TRINITY to ADVENT

L. M. DALTON

ST. MARY'S COVE BAY

WITHDRAWN
FROM STOCK

ST. MARY'S COVE BAY

# INSTRUCTIONS ON THE COLLECTS

BY THE LATE

## Rev. L. M. DALTON, M.A.

THIRD IMPRESSION.

Crown 8vo, cloth. Price 2/- net.

**THE CHURCH CATECHISM IN ANECDOTE.** The aim of this book is to provide one or more anecdotes illustrating each clause of the Church Catechism, the teacher being left to see how he may best apply the materials thus provided.

Crown 8vo, cloth. Price 2/- net.

**CHRONICLES OF CLOISTER AND CAVE** Eighty Texts illustrated in Anecdote. Legends drawn from Cloister and Cave. The striking originality and quaint interest of these Legends and Anecdotes will not only be singularly helpful to Preachers, but will form most interesting reading for the Study or the Home Circle.

Crown 8vo, cloth. Price 2/- net.

**SERMON OUTLINES.** Thirty original outlines, including all the Sundays in Advent and Lent, Christmas, Good Friday, Easter, and many others.

Crown 8vo, cloth. Price 1/6 net.

**SIGNPOSTS IN THE "WAY."** The Signposts are notes suggested by the titles in one of Jeremy Drexel's books. It is hoped they will be very helpful in Lenten Self-Examination as proofs of progress in the "Way to the Celestial City."

SECOND IMPRESSION.

Price 1d., or 7/- per 100.

**THE CONFIRMATION SERVICE.** Clearly and simply explained. This little manual will be found most valuable and helpful, especially for the less highly educated Candidates.

London: SKEFFINGTON & SON,
34, Southampton Street, Strand, W.C.

# INSTRUCTIONS ON THE COLLECTS

VOLUME II.

*TRINITY TO ADVENT*

BY THE LATE

REV. L. M. DALTON, M.A.

*Author of "Sermon Outlines," "Signposts in the Way"*
*Compiler of "The Church Catechism in Anecdote"*
*and "Chronicles of Cloister and Cave"*

LONDON
SKEFFINGTON & SON
34, SOUTHAMPTON STREET, STRAND, W.C.
*Publishers to His Majesty the King*
1911

# CONTENTS.


| | PAGE |
|---|---|
| TRINITY-SUNDAY - - - - | 1 |
| THE FIRST SUNDAY AFTER TRINITY - | 5 |
| THE SECOND SUNDAY AFTER TRINITY - | 8 |
| THE THIRD SUNDAY AFTER TRINITY - | 12 |
| THE FOURTH SUNDAY AFTER TRINITY - | 16 |
| THE FIFTH SUNDAY AFTER TRINITY - | 20 |
| THE SIXTH SUNDAY AFTER TRINITY - | 24 |
| THE SEVENTH SUNDAY AFTER TRINITY | 29 |
| THE EIGHTH SUNDAY AFTER TRINITY - | 33 |
| THE NINTH SUNDAY AFTER TRINITY - | 37 |
| THE TENTH SUNDAY AFTER TRINITY - | 40 |
| THE ELEVENTH SUNDAY AFTER TRINITY | 44 |
| THE TWELFTH SUNDAY AFTER TRINITY - | 49 |
| THE THIRTEENTH SUNDAY AFTER TRINITY | 54 |
| THE FOURTEENTH SUNDAY AFTER TRINITY | 58 |
| THE FIFTEENTH SUNDAY AFTER TRINITY | 61 |
| THE SIXTEENTH SUNDAY AFTER TRINITY - | 65 |
| THE SEVENTEENTH SUNDAY AFTER TRINITY | 69 |
| THE EIGHTEENTH SUNDAY AFTER TRINITY | 73 |
| THE NINETEENTH SUNDAY AFTER TRINITY | 77 |
| THE TWENTIETH SUNDAY AFTER TRINITY | 82 |

PAGE

THE TWENTY-FIRST SUNDAY AFTER TRINITY 87
THE TWENTY-SECOND SUNDAY AFTER TRINITY - - - - - 90
THE TWENTY-THIRD SUNDAY AFTER TRINITY - - - - 94
THE TWENTY-FOURTH SUNDAY AFTER TRINITY - - - - - 98
THE TWENTY-FIFTH SUNDAY AFTER TRINITY 102
ST. JOHN BAPTIST'S DAY - - 107
ST. PETER'S DAY - - - - 112
ST. JAMES THE APOSTLE - - 116
ST. BARTHOLOMEW THE APOSTLE - - 120
ST. MATTHEW THE APOSTLE - - 125
ST. MICHAEL AND ALL ANGELS - - 131
ST. LUKE THE EVANGELIST - - 136
ST. SIMON AND ST. JUDE, APOSTLES - 141
ALL SAINTS' DAY - - - 145
THE SECOND COLLECT AT MORNING PRAYER 150
THE THIRD COLLECT AT MORNING PRAYER 154
THE SECOND COLLECT AT EVENING PRAYER 161
THE THIRD COLLECT AT EVENING PRAYER 165
THE FIRST POST COMMUNION COLLECT 170
THE SECOND POST COMMUNION COLLECT - 177
THE THIRD POST COMMUNION COLLECT 181
THE FOURTH POST COMMUNION COLLECT - 187
THE FIFTH POST COMMUNION COLLECT 192
THE SIXTH POST COMMUNION COLLECT - 197

# Instructions on the Collects.

## TRINITY SUNDAY.

*The Collect.*

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

---

The Octave of Pentecost has been kept by the Church in honour of the Holy Trinity from very early times. The same Epistle and Gospel are found in the Lectionary of St. Jerome.

The Collect is from the Sacramentary of St. Gregory.

The name Trinity Sunday was not generally used until a later period. It was perhaps adopted

by St. Osmund from earlier Offices of the Church. The Sundays after it are still named from Pentecost in all the Catholic Churches of the West, except those of England and Germany. In 1260 a Synod of Arles enjoined that the day was to be kept as a separate Festival, but the Collect was said daily in the Church of England until 1549.

The Blessed Trinity is honoured daily by Doxologies.

*Who hast given unto us.*—The knowledge of God and a right faith, are "good and perfect gifts," . . . . and come "down from the Father of lights" (St. James i. 17).

*Grace—Free* mercy and help and kindness (Titus ii. 11; Rom. v. 15).

*The confession of a true faith.*

We confess the true faith in the three Creeds; in the Gloria Patri; in the Te Deum; in the Baptismal Service, "In token that he shall not be ashamed to confess the Faith." In the summary after the Creed in the Catechism.

*Eternal Trinity.*—The glory of the Eternal Trinity is acknowledged in the Gloria Patri and Gloria in Excelsis (St. John xvii. 5). Earth as well as Heaven is full of it, if only we have eyes to see God in His works and in His people.

The doctrine of Three Persons guards us from Deism, belief in a Being far removed from us, a sort of First Cause.

The doctrine of ONE GOD guards us from Pantheism, *i.e.* making God part of His own works. Beginning of Nicene Creed. Three Persons in one God (St. Matt. iii. 16, 17; 1 St. John v. 7; St. John xv. 26; St. Matt. xxviii. 19).

*To acknowledge.*—We need *grace* to acknowledge, etc., St. Peter's Confession (S. Matt. xvi. 17). "Flesh and blood hath not revealed it unto thee, but My Father" (see Eph. ii. 8; 1 Cor. ii. 16). We received this grace in Baptism.

*Power . . . to worship* (Rom. i. 20).—The Power of the Divine Majesty is the Holy Spirit (Who teaches us to worship). St. John iv. 24; Acts i. 8, "Ye shall receive power after that the Holy Ghost is come upon you."

Saying the Creed is an act of worship, if it is the expression of what we believe in our hearts (Rom. x. 10).

Easy now to confess with our mouths: it meant more when the Church was under persecution.

*Unity*—Union, being one. N.B.—The omission of "Holy Father," in the Preface on Trinity Sunday, emphasises the *Unity*.

*Keep us stedfast*—Firm, not blown about by every wind of doctrine" (Eph. iv. 14; St. Matt. vii. 24-27).

*This faith*—the true Faith, Catholic—whole and undefiled. Heretics confess *part* of the Faith.

From false doctrine, heresy and schism, "Good Lord, deliver us."

Faith is like a cord or chain connecting us with God, by which we are drawn up "the steep ascent to Heaven."

"Without Faith it is impossible to please God" (Heb. xi. 6).

"The victory that overcometh the world" (1 St. John v. 4, 5).

*Evermore defend us.*—Prayer said for us when we were Confirmed. "Defend, O Lord, this thy child . . . continue thine for ever . . . thy everlasting kingdom. *Amen.*

*Adversities.*—Special attacks on our Faith. "The fiery darts of the evil one" (Eph. vi. 16, R.V.), doubts; fears.

The Collect is addressed to the Triune God, not as most of them are to God the Father. If it were it would be offered in the name of the Saviour.

The doctrine of the Holy Trinity was not revealed in the Old Testament, only glimpses of it as it were, *e.g.* (Gen. i. 1), God, a *plural* noun; created, singular verb. Three men coming to Abram.

Type.—The Rock, God on the Rock, the Water (Ex. xvii. 6).

The Ter Sanctus (Isaiah vi. 3).

Illustrations.—(1) Triangle. (2) Fire—flame,

heat, light. (3) Three states of matter (solid, liquid, gaseous). Ice, water, steam. Body, soul, spirit.

## THE FIRST SUNDAY AFTER TRINITY.

*The Collect.*

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

On the Sundays from Advent to Trinity the foundation is laid for subsequent teaching. This is the natural order: 1, Faith; 2, Duty.

1. Benefit received. 2. Consequent responsibility.

Doctrine should be taught practically.

Practice should be taught doctrinally.

The love of God and the love of man are the first subject chosen for this course of instructions on the Sundays and Festivals after Trinity Sunday. The Epistle shows that God's love for man is the source and cause of all our love to God and our neighbour.

The Gospel teaches us the danger of neglecting the practice of Christian love.

*The strength of all them that put their trust in Thee.*—Ghostly strength is here meant. The fourth of the sevenfold gifts of the Holy Spirit given at Confirmation. Strength to act firmly in keeping God's commandments, when we have been helped by God's grace.

*Trust in Him*—not in themselves (Phil. iv. 13). St. Peter said, not "by our own power or holiness" (Acts iii. 12).

*Weakness of our mortal nature*—infirmities resulting from the fall (Rom. vii. 18).

EXAMPLES.

1. Abraham in Egypt (Gen. xii. 13).
2. Jacob deceiving his father.
3. David numbering the people.
4. Solomon falling into idolatry.

*Help of Thy grace.*—"By the grace of God" (1 Cor. xv. 10).

Lazarus means: "God is my help."

*We can do no good thing without Thee.*—"Apart from Me ye can do nothing" (St. John xv. 5, R.V.). Apart from the soul, the body cannot stir a finger. "My soul cleaveth to the dust, quicken Thou me" (Psalm cxix. 25; Psalm ciii. 14).

*We may please Thee.*—Enoch "pleased God" (Heb. xi. 5). David, "a man after (God's) mine own heart" (Acts xiii. 22). Daniel, "a man greatly

beloved" (Dan. x. 11). What an encouraging thought that we may, like dutiful children, win the smile and approbation of God.

*Both in will and deed.*—The name on the subscription list is not enough. The money must be given. Prayer without obedience is nothing worth. Obedience without prayer is impossible. In order to attain holiness, man's honest, earnest endeavour must co-operate with the preventing grace of God.

St. Peter's *will* was good. "I will follow Thee," etc., he failed in *deed.* The young man who had great possessions had good *will*, but not strength of purpose to *do.* Simon of Cyrene did the good deed, but if "compelled" he had not the *will.* Balaam is an example of deed without *will.*

The poor widow had the will to give as much as the rich men, and was praised by Christ.

*Cf.* Also Communion of the Sick. "True faith and good will suffice." Old Service. See Rubric after Office.

"Make you perfect in every good work to do His will" (Heb. xiii. 21; Phil. ii. 13).

"For Thy *power* standeth not in multitude, nor Thy might in strong men: for Thou art a God of the afflicted, an *upholder of the weak*, a *protector of the forlorn*" (Judith ix. 11).

## THE SECOND SUNDAY AFTER TRINITY.

*The Collect.*

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

---

The Christian Church is God's school. There it is that He *brings up, trains, rears, educates, instructs* His people.

The sciences, are Fear and Love of God.

The school-book, the Bible.

The teacher, God the Holy Ghost.

The scholars are of all ages and circumstances, some are more apt than others, the discipline is different according to the character of the scholar. The question is, are we submitting to the teaching of the Divine Master? Such He never fails to *steer* and *guide* aright; for them All things work together for good" (Rom. viii. 28). He says to each, "I will never leave thee, nor forsake thee" (Heb. xiii. 5).

*Stedfast fear.*—"I fear God," said a man who was asked to sin. This was not the fear of

punishment, nor fear of losing a reward, but fear of grieving his Father. Such was the fear of Daniel when the decree against prayer was made (Dan. vi. 10, 11). Such the fear of the three children who refused to worship the golden image (Dan. iii. 17, 18). Such the fear of Joseph who said, "How can I do this great wickedness, and sin against God?" (Gen. xxxix. 9).

The fear of God rises above the fear of man.

> "Fear Him, ye saints, and you will then
> Have nothing else to fear."

*Love.*—The love of God is not natural to the heart of man. It is an *exotic.* Love is the mainspring, the helm, the light of the morning. If we love God:

(*a*) His friends will be chosen as our friends.

(*b*) We shall separate ourselves from those who are His enemies (1 St. John ii. 15).

(*c*) We shall pray more earnestly for the growth of this love, and more comprehension of the love of Christ.

*The protection of Thy good providence.*—An illustration of God's providence is found in the history of Joseph. "There passed by Midianites, merchantmen" (Gen. xxxvii. 28). "The Midianites sold Joseph into Egypt" (verse 36). Joseph said to his brothers, "God did send me before you to preserve life" (Gen. xlv. 5).

It was God's good providence that guided

Abraham's steward to Rebekah and prospered his way (Gen. xxiv).

See also history of Ruth and Boaz.

We surely need to be kept and helped and governed. Many seem to be drifting through life without rudder or compass or pilot; like Saul who lost God's guidance and whose life was a wrecked life.

*Perpetual fear and love.*—There is a fruitless fear—the devils tremble, terror drives some men to despair, Adam feared and hid himself; Felix trembled; Pharaoh and his servants feared. This fear is neither *stedfast* nor *perpetual.* Slavish fear does not last, either because the sinner hardens his heart, or because it leads him on to true repentance and so disappears: in this case fear is useful.

This fear has nothing to do with love. "Perfect love casteth out fear"—*this* kind of fear. The fear of offending God is holy fear (Deut. x. 12), and is one of the sevenfold gifts of the Holy Spirit.

Love is not always perpetual nor stedfast. The zeal of recent converts sometimes lasts but a short time and dies away. To the church of Ephesus it was said, "Thou has left thy first love" (Rev. ii. 4).

The above examples show us that fear and love are naturally neither stedfast nor perpetual, but quickly come and quickly go, like Jonah's gourd.

Perpetual fear and love of God's holy name are what we pray for. God's character is:

1. Infinite love. He will forgive to the uttermost.

2. Infinite purity: He will not suffer sin in those whom He accepts.

Keep in view His infinite love and you will have a perpetual love of His holy name.

Keep in view His infinite purity, you will have a perpetual fear of His holy name.

NOTES:

I. Holy fear, stedfast and perpetual is the result of *renewing* grace, and not merely *restraining* grace. These differ in effects. The lions spared Daniel because they were restrained. Their natures were not changed; they were lions still. Renewing grace changes the *lion* into the *lamb*, works within the whole man.

II. Brought up. (*a*) Timothy, from a child knew the Scriptures. (*b*) Samuel, trained up. (*c*) Joseph showed that he had been brought up in the fear and love of God.

## THE THIRD SUNDAY AFTER TRINITY.

*The Collect.*

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

---

He who craves for much change and novelty will not find them in the Collects. We need not study the Collects very long to notice how almost the same petition is repeated from time to time.

When the Lord taught His disciples how to pray, and what to pray for, He gathered up into the Lord's Prayer no more than seven short petitions, for all that was needed. There is a likeness between a healthy state of the soul and a healthy state of mind and body. In a healthy state of mind we do not weary of the same employment day after day, unless there is something specially irksome, something beyond our powers, in the task. In a healthy state of body we do not crave for much change in food and drink day after day. Nor do those who know their Prayer Book and the Collects best, and who use them most regularly, complain of the repetitions which are

found in them. The old words grow dearer, and there is a feeling of want when the words are omitted.

These words apply to the Collect for this week. Turn back to the third Sunday in Lent, and to the third Sunday after Epiphany; the likeness which exists in the three is not hard to see. In one we have "dangers and necessities"; in another "dangers and adversities"; in two we pray that God will "look upon" us; in the third, that He will "mercifully hear" us; in two we pray Him to "stretch forth His right hand"; in the third we ask for "His mighty aid"; in one we find the "hearty desires"; in another, the "hearty desire to pray." They are like children of the same family, they are "differently beautiful" and yet alike.

The prayer of St. Peter when he had come down out of the ship to go to Jesus across the water was, "Lord, save me." There was the hearty desire to pray, showing itself in short, earnest words. There was danger in the boisterous wind, in the waves into which he was sinking. There was mighty aid in the outstretched hand of the Saviour. There was comfort, too, in the touch of that hand, for the Lord might—had He chosen—have given defence without comfort (St. Matt. xiv. 30).

*Hearty desire to pray.—Cf.* Collect for Easter Day. This is one of the first gifts of God to

those whom He would recall to Himself. We see this in the case of the prodigal son, in St. Paul, in Manasseh. There was in Hannah a hearty desire to pray, which made her rise from the sacrificial feast to go into the temple to pray (1 Sam. i. 9). A hearty desire to pray, again, was in our Lord, which led Him to spend whole nights in prayer. If we are not able to say that we have such a hearty desire to pray, we shall be ready to use the words of the old Collect from which this is taken, and say that the hearty desire is the gift of God (St. Jas. i. 17).

*Mighty aid.—Cf.* Evening Collect for Peace. David says, "With the wholesome strength of Thy right hand" (Psalm xx. 6, P.B.). "I have a God," said one, "Who can shake the world."

*Defended and comforted.*—There is a difference between defence and comfort (Elisha and his servant at Dothan, 2 Kings vi. 17). The servant was safe but comfortless, until his eyes were opened.

We may not expect to see the angels encamping around us, but we can cultivate faith by thinking of the many dangers through which we have already been brought. We pray to be defended in all dangers, and comforted in all adversities.

*Adversities.*—They are things which are, or seem to be against us. "All these things," said

Jacob—the loss of Joseph, the loss of Simeon, the loss of Benjamin—"are against me." But they were not really against him. The way was even then being prepared for his help and comfort. And even when the trouble is not removed, it is more than made up for when the dross is purged away from the character.

"Good desires," "hearty desires to pray," these are the spring flowers of the heart, which, if they are cherished and allowed their due course, will result in holy tempers, holy character, holy conduct. These are the fruits and harvests of the sanctified heart, as good desires are its flowers.

Is it honest to say that we have a hearty desire to pray? We are members of Christ, and so, as members of the Church we may use such words, and even if we feel and know that we are unworthy to use them of ourselves alone. We must give up praying altogether otherwise, for the Psalms will not suit us, nor the Collects, nor the Lord's Prayer.

Again, we must pray whether we have a hearty desire or not. Men ought *always* to pray—not only when they have the hearty desire. If we pray as a labour, and feel it an irksome task, yet we must pray. "Better to be a slave of God than a rebel."

"O help us, when our spirits bleed
With contrite anguish sore;
And when our hearts are cold and dead,
O help us, Lord, the more."

279 *Hymn A. & M.*

The Epistle for the day sets before us the spiritual dangers to which we are exposed, and the "mighty aid" we pray for in the Collect.

---

## THE FOURTH SUNDAY AFTER TRINITY.

### *The Collect.*

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

---

This Collect has been spoken of as the "outline of a perfect life" passed under the protection of God, the Giver of strength and holiness, ruled and guided by Him through the things which are seen and temporal, to the attainment of those things which are not seen and eternal.

The Israelites, God's chosen people of old, were

a type of Christians, God's chosen people now. They journeyed through the wilderness, things temporal—to Canaan, the type of things eternal. In the way were dangers, enemies, difficulties; themselves neither strong nor holy: safe under the protection of God; under His rule and guidance; led by the fiery pillar and cloud, and ruled by Him.

*The protector*—one who covers for defence, who shields from evil. David was protected from the lion and the bear when they "arose against him" (1 Sam. xvii. 35), against Goliath; against Saul; against Absalom (see Psalm xxiii., written in his old age).

*Illust.:* The true story of the Cornish miner sheltered by a slab of rock in the mine explosion. The lady in the storm at sea, who said, "I do not fear the storm, because it is my heavenly Father who holds it in His hands."

*Without Whom nothing is strong, nothing is holy.*—We need ghostly strength to get to heaven (2 Cor. iii. 5).

We need holiness (Heb. xii. 14). We need Divine help (St. John xv. 5; Rom. vii. 18). Samson, when his hair was shorn was utterly weak, for "The LORD was departed from him" (Judges xvi. 20).

*Increase and multiply.* — Increase, *i.e.* add quantity. Multiply, *i.e.* many folds.

The widow's oil was increased (1 Kings xvii. 16).

The loaves and fishes were increased and multiplied.

That cannot be increased or multiplied which does not exist in some measure already. God has shown us some mercy in Baptism and in other parts of our lives; we ask Him to increase and multiply the oil of grace which heals and comforts the wounds of the soul: to increase and multiply the bread of life which strengthens man's heart. St. Peter prayed that "grace and peace" might be multiplied to those to whom he wrote (1 St. Peter i. 2).

*Thy mercy.*—"As His majesty is, so is His mercy" (Ecclus. ii. 18). God is the Father of mercies. He has a mercy to remedy each of man's miseries. *Cf.* "Father of lights." There are many kinds of darkness (as sin, ignorance, doubt, etc.), and a light for each.

*Ruler and Guide*—because we must learn to do God's will, not our own. The *outward* guidance of God's providence is the putting away from us "all hurtful things" (Trinity VIII.). The *inward* guidance by the Holy Scriptures and the Holy Spirit.

Christ's first and last command, "Follow Me" (St. John i. 43; xxi. 19). A scrupulous following of God's guidance is the surest way to have a clearer guidance given to us.

*Things temporal.* — Honour, riches, health, strength, earthly pleasures are temporal *i.e.*, they

pass away, they are but for a time. Rightly viewed they are like the accommodations of an inn on a journey; the conveniences or inconveniences of roads and weather. We are strangers and pilgrims here, like Christian travelling to the Celestial City in "Pilgrim's Progress."

*Things eternal*—Love, joy, peace, wisdom, heaven (Psalm lxxiii. 24; Heb. xi. 14, 16).

St. Paul thought nothing of his sufferings, he called them "a light affliction" when contrasted with the glory of heaven. Moses despised the pleasures and honours of Egypt. The Epistle speaks of the glory that shall be revealed in us.

Christ asked, "what things?" (St. Luke xxiv. 19), as if He had forgotten them; for the joy set before Him, He endured the cross (Heb. xii. 2).

The three steps of Christian life—

1. God's mercy first at Baptism.
2. Holy life under His rule and guidance.
3. Glory—the things eternal.

"Thou shall guide me with Thy counsel, and after that receive me with glory."

*Illustration:* History of Jacob, his trust in God, his vow at Bethel. "If God will be with me, and will keep me in this way that I go, then shall the LORD be my God" (Gen. xxviii. 20, 21). It was God's presence which was to help him, by God's guidance he would walk: from God he would receive bread and raiment, he asked neither

wealth nor luxury; and to God would he consecrate of that which he received of God's gifts. Jacob was not *perfect*, but essentially a *religious* man. He trusted in God and God protected him from Laban's injustice, and from Esau's anger.

"Let us learn to estimate the honours and riches of this world at their true value, keeping our hearts ever fixed upon eternal joys."

"Time runs on into eternity; as the rivers run into the sea."

---

## THE FIFTH SUNDAY AFTER TRINITY.

### *The Collect.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

---

This is one of the seven oldest Collects. Before A.D. 461, when Leo died, forty-three years old at least. He had great virtues and great faults. He claimed to himself the title of Pope. To him we may apply the words of Holy Scripture, "As a prince he had power with God and with man."

He was called the Great. He proclaimed the true doctrine of the Incarnation at the General Council of Chalcedon. His three embassies or missions to make peace:—

1. Between Aetius and Albinus, in Gaul.

2. He met Attila with his Huns, and prevailed on him to turn back.

3. And when Genseric invaded Rome, saved it from destruction.

"The old order was changing, giving place to new. Old things were passing away, it was a time of great trial to the Church."

We pray in this Collect for the peace of the world, and the welfare of the Church, as in the second petition of the Lord's Prayer, that we may "serve Him as we ought to do."

"The Prince of Peace" is the last of the titles of the Messiah, proclaimed by Isaiah ix. 6. "On earth peace" was proclaimed at His birth (St. Luke ii. 14). When Christ was born there was peace throughout the world. David prayed for the peace of Jerusalem (Psalm cxxii. 7, 8, R.V.).

*The course of this world.*—The turns which things take. Times of unsettlement are unfavourable to the spread of God's kingdom of grace, *e.g.*:

1. African missions during African wars.

2. The French clergy forced to disguise themselves under the Commune.

3. Westminster Abbey used as a stable.

It is true on the one hand, of course, that "the blood of the martyrs is the seed of the Church," *e.g.* St. Stephen's martyrdom, after which "they were all scattered abroad except the Apostles," and "went everywhere preaching the word," and that Paul and Silas sang in prison; but also true that afterwards when the Churches had rest they were edified and multiplied (Acts ix. 31), and were able to "lengthen the cords and strengthen the stakes." So, too, in the time of Jehoshaphat: there was peace in his reign, and the people were taught and edified.

*Illust.:* Fish are best caught in quiet waters. In a storm the fishermen must needs look after themselves and their boats, not let down their nets for fish.

*Thy governance.*—"Who dost govern all things."

(God's threefold kingdom:—

1. Providence. 2. Grace. 3. Glory).

*Thy Church.*—The Church is a body with many members.

The Church is a building with many stones.

The Church is a house with many servants.

The Church is a tree with many branches.

*Joyfully serve Thee*—to serve, *i.e.* (1) To win souls for Christ. (2) To build them up. If the Church is to *serve*, each member must *serve;* are we all doing what we can regularly, quietly, unostentatiously, perseveringly? "He that now goeth on his way . . . . shall doubtless come

again with joy, bringing his sheaves with him" (Psalm cxxvi. 7; Isaiah xxxii. 17; Isaiah lv. 12).

*Godly quietness.*—"The kingdom of God cometh not with observation." God's work is done quietly.

Plants grow—the world moves—silently.

Solomon's temple rose quietly. "No hammer's sound, no ponderous axes rang." Noisy shouting in the streets, huge placards, etc., do *not* most harm to Satan's kingdom. But quiet, private talks when people really want to learn, regular teaching in a class, neighbour speaking to neighbour, friend to friend, mate to mate. Quietly visiting people at their homes. These are the methods we are taught to use if we wish to be builders up of God's Church. Controversy is worse than useless, puffs up people, and leads to no practical result. There must be peace within the Church as well as without it. "See how these Christians love one another." We must avoid harsh names and harsh words against those who differ from us.

General illustrations of the Collect:

1. Solomon's time. A time of peace when the temple was built.

2. Jehoshaphat's time of peace (see 2 Chron. xvii. 9).

3. The Churches throughout all Judæa, and Galilee, and Samaria (see Acts ix. 31).

---

The Church is the building.

The world is the scaffolding.

The Church is the kernel.
The world is the husk and shell.
The Church will remain.
The world will perish.

---

Reasons for wishing for peace:

The worldly man thinks of commerce, science, national greatness.

The Churchman thinks of the prosperity and growth of the Church.

---

## THE SIXTH SUNDAY AFTER TRINITY.

### *The Collect.*

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

---

The old Collect, 494, spoke of the things which "eye hath not seen"; the last translation substituted "pass man's understanding."

The first part of the Collect is taken from Isaiah lxiv. 4, quoted or referred to in 1 Cor. ii. 9.

Seeing the martyrs suffer, one asked, "What is it which enables them to endure?" The answer was, "Eye hath not seen, nor ear heard, neither

have entered into the heart of man, the things which God hath prepared for them that love Him." This verse is one of those from which this Collect is made.

General illustration of the Collect:

The Israelites travelling from Egypt to the land of promise, the land flowing with milk and honey. Their disobedience from time to time showed want of love to God in their hearts. They looked back to the flesh-pots of Egypt, and did not love God above all things. Of those who started only Caleb and Joshua obtained God's gracious promises, and were made partakers of His treasure.

*Prepared for them that love Thee.*—God had prepared for His own people such things as pass man's understanding; but they loving the world above Him, wandered here and there in the wilderness, and made no progress towards their resting-place. Up to a certain time they did make progress, *i.e.* up to Kadesh (less than two years after leaving Egypt) when they were within a fortnight's journey of their home. Then the twelve men were sent out to search the land. We read in Numbers xiii.-xiv. their report of what was to be done to attain it, the reward to be reaped when it was attained.

The history shadows forth that of each Christian in his passage from his birth into this life of trouble, to his final rest. Born in Egypt, the land of the shadow of death, under the power of

Pharaoh, as it were the Prince of Darkness, they rise up under the leader appointed for them by God, and passing through the Red Sea of Baptism, their adversary is overwhelmed beneath its waters. But Canaan is not yet in view; the journey through this life is often wearisome; the heart cleaves to the things of this world, and the promises of God seem dim and far off.

*Such good things as pass man's understanding.*—The grapes of Eshcol, pomegranates and figs brought back by the spies are a type of the foretaste, the firstfruits of the joys of heaven which may be had now. The Israelites had but a bare taste of these fruits; in the land they had full enjoyment. Yet these were of the same nature and flavour as the clusters of Canaan. So, in the midst of the paradise of God, grows the tree of life, from which His people will gather in rich abundance the fruit which it bears. Even on this earth the good things prepared for us pass man's understanding, in all things that go to make up the highest pleasures of our life. Even the visible creation is like a temple whose holy of holies is hidden by a veil. How little we even *see*, much less understand.

The fields, covered in one frosty night by a glory so great that some suggest that it is not for men, but for the delight of angels. Every blade is decorated. Not a flower blows but its beauties pass man's understanding. How little then of that

which has been given to us we enjoy to the full and why? Not from defects in the gifts, but from our incapacity.

*Pour—i.e.* give plenteously, abundantly. *Cf.* "pour upon them the continual dew of Thy blessing," "pour down upon us the abundance of Thy grace."

*Loving Thee above all things*—ready to give up anyone or anything at His bidding.

1. The martyr who loves Him above his life. (Illust.: the martyrs of Sebaste.)

2. The missionary who loves Him above his home. (Bishop Mackenzie.)

3. The man or woman who loves Him above money, and who is ready to give up all for His sake.

*Thy promises.*—St. Paul says: (*a*) Eye hath not seen; (*b*) ear hath not heard; (*c*) heart hath not conceived.

The best proof that God keeps His promises is that He gives people a taste beforehand.

1. Pleasure in prayer. "I look at Him, and He looks at me."

2. In Bible reading. Bede said, "I have always found it sweet."

3. In Holy Communion. "We go up empty, and we come down satisfied."

The peace of God which passeth all understanding.

The disciples on the Mount of Transfiguration said, "Lord, it is good for us to be here."

But these are no more than foretastes. "Enter thou into the joy of thy Lord." Here joy enters into us.

*Exceed all that we can desire.*—What is unknown is generally exaggerated, and we are disappointed at the reality. But the Queen of Sheba said of the glory of Solomon, "The half was not told me" (1 Kings x. 7). We are, says the hymn, "Denizens of regions past imagining" (Denizen, *i.e.* an alien born, who has obtained letters patent to make him an English subject.)

"Those eternal bowers
Man hath never trod,
Those unfading flowers
Round the throne of God.
Who may hope to win them
After weary fight?
Who at length attain them,
Clad in robes of white?

"He who gladly barters
All on earthly ground;
He who, like the martyrs,
Says, 'I will be crowned,'
He, whose one oblation
Is a life of love,
Clinging to the nation
Of the blest above."

*Dr. Neale.*

## THE SEVENTH SUNDAY AFTER TRINITY.

*The Collect.*

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

---

The date of this Collect is 494. The Epistle speaks of evil fruits, before grafting; and of good fruits, after grafting. The Gospel reminds us of the words (1) "All power and might." (2) "Author and giver of all good things." (3) "Nourish us."

*Power*—authority, right. "Thou art great, and doest wondrous things. Thou art God alone" Psalm lxxxvi. 10). "He doeth according to His will" (Dan. iv. 35). "Who governest all things by the word of Thy power."—*Prayer in Accession Service.*

*Might* = strength.—O LORD of Hosts, *i.e.* armies, as Sabaoth in Te Deum.

1. Angels.
2. Sun, moon, and stars.
3. "King of all Kings, and Governor of all things."—*Prayer in time of war and tumults.*

The usurper has *might* not power.

*Author and giver.*—The writer of a book sends

his friends copies of it, writing in them, "From the author." God gives liberally, so we are quite right in asking for much. "Open thy mouth wide, and I will fill it."

*Graft*—implant; this shows us that good fruits, thoughts, words, deeds, do not naturally come from us. "All good things" come from God. This may be illustrated thus: a tree bearing wild fruits and doing no good. The old boughs cut off, the stock left, a shoot taken from a fruit-bearing tree is carefully inserted into the old stock. The sap rises from the old stock into the new shoot; and the grafted branch brings forth fruit like that of the tree from which it was taken. By grafting, the whole fruit of the tree is changed. The world is a nursery ground from which plants are to be removed to the King's great park. "Ye are God's husbandry" (1 Cor. iii. 9).

*Love of Thy Name.*—It is not natural to us to love God or His house, or His worship. The love of God in our hearts will make them bring forth all sorts of good works, as the tree when grafted bears different fruits.

1. Jacob's love for Rachel helped him to bear seven years' work.

2. The mother's love enabled her to climb the cliff to get her child from the eagle's nest.

*Increase in us true religion.*—Pure religion is described by St. James i. 27:

1. The binding of the tongue.

2. The visiting of the fatherless.

Sympathy, unworldliness, purity.

"If ye know these things, happy are ye if ye do them."

Do we keep a sharp watch over our thoughts, words, and actions? Keeping our tongues from evil-speaking, lying, and slandering? Do we look out for chances of doing kind acts? Do we keep ourselves undefiled?

The Gospel teaches us that Christ can "multiply the means of grace to the soul," and this not in one place only, but all over the world.

*Nourish us.*—Here are the means of grace:

1. Holy Communion.
2. Bible reading.
3. Prayer—public—private.
4. Meditation.

*All goodness.*—The continual dew of Thy blessing. The waters of grace (Ezek. xlvii.).

*Keep us.*—Prayers from other Collects:

"Keep Thy Church and household continually in Thy true religion" (Epiphany V.).

"Keep us both outwardly in our bodies," etc. (Lent II.).

"Keep Thy household the Church in continual godliness" (Trinity XXII.).

Contrast Oliver Cromwell's presumptuous saying, "Once in grace, always in grace" (a false and fatal maxim), with Fenelon's prayer: "Lord, take my heart to Thyself, for I cannot

give it to Thee; and when Thou hast taken it, keep it for Thyself, for I cannot keep it for Thee; Give me such outward crosses as may keep me under the obedience of Thy Cross, and save me in spite of myself."—*Fenelon.*

"Death only binds us fast
To the bright shore of love."—*Keble.*

"Trees of righteousness, the planting of the LORD" (Isaiah lxi. 3).

The growth of religion in man's heart is compared with the growth of trees and plants.

God's people are "the planting of the LORD," because into their hearts has been *grafted* "the love of God's name."

A second likeness between trees and godliness is *growth.* Without the sun and rain and air, trees cannot grow. Without the light and purifying breath and dew of God's Holy Spirit, trees of righteousness cannot grow. It is God alone, Who gives the increase. A third likeness is the growth *by degrees.* A forest tree does not spring up in a day or a year, and trees of righteousness need time to grow. There is this further resemblance—the *deep root.* Forest trees are deep-rooted and point to heaven. So, too, must we needs have our root of faith strong in Christ, so must our hearts and minds turn towards heaven.

The tree dead in winter waking from its winter's sleep. This shows us what God must do.

The garden of the slothful. This shows us what man ought to do.

The story of Notker who gave this advice to the king, "Away with the weeds of vice, and water the herbs of grace."

## THE EIGHTH SUNDAY AFTER TRINITY.

*The Collect.*

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Collects, people sometimes say, "are cold, and we prefer extempore prayers." This shows ignorance. The word

"*Beseech*" here denotes such fervour and earnestness as carries its point.

"*Humbly*"—suppliants prostrating themselves before God's footstool.

The Collect puts before us three plain questions to be answered:

1. What is meant by never-failing Providence?
2. What are hurtful things?
3. What are profitable things?

*Providence.*—Seeing beforehand. Two things are included in it;

(*a*) Omniscience, perfect knowledge.

(*b*) Omnipotence, perfect power to carry out what is needed.

Man has neither, he is blind and powerless.

God possesses both.

As to the future, man is blind. He can, indeed, in some matters, foretell the future from the past. He can be sure of the recurrence of Spring, Summer, and Winter, so long as the earth remains, but then he knows not whether the earth will remain till to-morrow. As to the future, man is powerless.

But when we turn to God, we who are blind turn to One Who knows all things. His knowledge is a light shining into every dark corner, discovering all secrets (the sun shines on the waters though they are moved and rolled this way and that way by the wind). When we turn from man to God, we turn from one who is powerless to One Who is Almighty, and therefore we confess that as regards God, there is no such thing as chance, that His "never-failing providence ordereth all things in heaven and earth" (Pro. xvi. 33).

*Providence* is (*a*) ordinary: seedtime and harvest, day and night, are the effects of God's ordinary providence.

(*b*) Extraordinary; the support of Elijah in the wilderness; the preservation of Daniel in the lions' den; and of the three children in the burning fiery furnace, are instances.

*Never-failing*—never mistaken in its calculation. If God's providence is never-failing, there is no such thing as chance or accident.

*Ordereth*—arranges. God arranges things for the best, "as the unruly wills and affections of sinful men."

*Put away*—all at once, as persons are put away and removed who obstruct the way of a magistrate.

*All hurtful things*—as if a group taken all together.

*Profitable things*—one at a time, one after another, not *all* at once. Many things are not hurtful which seem to be so (*See end. Story of discovery of bark*), and some things, which we should be inclined to think profitable are not so; *e.g.* the troubles of Joseph were not really hurtful: "Our light affliction worketh for us a far more exceeding and eternal weight of glory." The wild vine and the gourds shred into the pottage; death in the pot; meal put in; there was no harm in the pot (2 Kings iv. 38-41).

St. Chrysostom's prayer, "Fulfil now, O Lord, the petitions of thy servants, as may be most expedient for them."

"What I do thou knowest not now; but thou shalt know hereafter" (St. John xiii. 7). Psalm xxxvii. has been called the Mirror of Providence.

Hymns which suit the Collect—

Hymn 373, A. & M., "God moves in a mysterious way."—*Wm. Cowper.*

Hymn 266, A. & M., "Lead kindly light."—*J. H. Newman.*

ILLUSTRATIONS.

"What dire events from trivial causes spring!"

Alexander caught a chill bathing in the River Cydnus. His march was delayed. His enemy came into a disadvantageous place and was conquered.

How often have things which seem like chance or accident led to mighty results. Turn from nations to men.

1. Moses (Ex. ii. 5).

2. Ahab's death. "Bow drawn at a venture" (1 Kings xxiii. 34).

3. Abimelech's death. "The millstone" (Judges ix. 53).

Bark as a medicine is profitable though bitter. It is said to have been found to be profitable by an ague patient who was forced to drink the water of a pool into which a tree had fallen. He thought it hurtful to drink the bitter water, but he found that his strength was restored by its means.

What seemed to be hurtful proved to be profitable.

## THE NINTH SUNDAY AFTER TRINITY.

*The Collect.*

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

---

We are expressly told by St. Paul in the Epistle for this Sunday, that the history of the chosen people was written "for our admonition" (1 Cor. x. 11).

The Gospel sets forth the earnestness with which we must strive so to pass through things temporal, that we finally lose not the things eternal.

The Collect warns us that it is only by God's help that we can think and do what is rightful.

It is a Collect for young people who have, by God's grace, made a good beginning.

It is a Collect for Church workers (and all), that they may continue and stand fast in the right way.

*Grant to us, Lord, we beseech Thee*—give or bestow, as in Eph. iii. 16: "That He would grant you . . . . to be strengthened by His Spirit in the inner man."

*Think and do*—God's gifts. "We are not

sufficient of ourselves to *think* any thing as of ourselves" (2 Cor. iii. 5).

"It is God which worketh in you both to will and to *do* of His good pleasure" (Phil. ii. 13).

*Always.*—We read of Joash, King of Judah, that he "did that which was right in the sight of the LORD all the days of Jehoiada the priest" (2 Chron. xxiv. 2). We read further on of his apostacy, that he "served groves and idols" (verse 18), that he murdered Zechariah the priest, sent to rebuke him for transgressing the commandments of the Lord (verse 20); how he was guilty of sacrilege, for he sent the temple treasures to Hazael, King of Syria (2 Kings xii. 18). It was said to the people, "Because ye have forsaken the LORD, He hath also forsaken you;" and they stoned Zechariah at the commandment of the king (2 Chron. xxiv. 20, 21). What need to pray for the Spirit to think and do *always* such things as be rightful!

*Rightful*—things right according to God's law. See Psalm xix. 8.

*Cannot do anything that is good without Thee*—because of the weakness of our mortal nature (Gen. vi. 5). The sense of our weakness is the beginning of our strength, for it drives us to Christ. "I can do all things through Christ which strengtheneth me."

*May by Thee be enabled*—not able of ourselves to serve God "without His special grace." Every

child is taught to say, "I pray unto God to give me His grace, that I may continue in the same (*i.e.* state of salvation) unto my life's end."

*According to Thy will—i.e.* What He has commanded. Some things He has commanded :

1. *Repentance* (Acts iii. 19). "Cast away from you all your transgressions" (Ezek. xviii. 31).

2. *Prayer*—Phil. iv. 6. "Continuing instant in prayer" (Rom. xii. 12).

3. *Holiness*—1 St. Pet. i. 15, 16; 1 Thess. iv. 7.

4. *Mercy.*—"Be ye merciful" (St. Luke vi. 36.)

5. *Reading the Scriptures*—St. John v. 39.

6. *Frequenting God's house*—Heb. x. 25.

7. "This do in remembrance of Me" (St. Luke xxii. 19).

The old Collect says, "Readily, quickly, willingly, without delay."

The prayer is twofold :

1. To think *always.*

2. To do *always*, such things as be rightful.

Examples—1. One leaves Church, and on Monday has forgotten the good impressions; comes back to Church next Sunday harder than before.

2. The sick man recovers and his good resolutions are forgotten. He has had his chance and has thrown it away, and is harder than before he was ill.

3. "In that basket lie the papers which show what I planned or meant once to do. I dare not

now look at the bottom and see how much has been left undone," said one.

4. The Church of Corinth, unlike the Church in Macedonia, deferred to give what its members had been forward to promise.

Resolving much and doing little will not be sufficient.

Resolving and delaying will not do.

Doing without thinking, *i.e.* without paying attention to our thoughts, will not do.

---

## THE TENTH SUNDAY AFTER TRINITY.

### *The Collect.*

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

---

A history, or illustration, which will explain the Collect, is found in 1 Kings iii. The young king—his dream—he was humble, he was full of good intentions as to his reign. When God said, "Ask what I shall give thee," his thoughts turned not to himself, nor riches, honours, long life, but the good of his people, he "obtained his petition," God's "merciful ears" were open to him and he got what he asked for.

Mark the points one by one—

(*a*) "God's merciful ears were open."

(*b*) Solomon was humble.

(*c*) He was God's servant. "Thy servant is in the midst of Thy people."

(*d*) He obtained his petition. "I have done according to thy words."

(*e*) "The speech pleased the Lord, that Solomon had asked this thing."

God said to Solomon, "Ask what I shall give thee," and He says to us, "Ask, and it shall be given you."

Three conditions we must see to:—

1. We must be humble. The word means near the ground, but the ground is often the last place where we think of putting our knees when we ask God, though if we went to the King with a petition, we should be down at once.

2. We must be God's servants, not the servants of sin.

3. We must ask such things as please God.

*Humble: e.g.* the Pharisee prayed proudly, and got nothing. The Publican said, "God be merciful to me, a sinner." He was humble and was heard.

In Isaiah we read, "When ye make many prayers, I will not hear: your hands are full of blood."

In Jonah, on the other hand, when the people of Nineveh "turned from their evil way," their prayer was heard.

Such things as displeased God in past times:—

Answered. 1. The prayers of the Israelites for meat in the wilderness. "They required meat for their lust" (Num. xi. 33; Psalm lxxviii. 27-32).

2. The prayer of the Israelites for a king. "Give us a king to judge us." "He gave Israel a king in His anger."

Unanswered. 1. The prayer of Moses to enter the land of promise. "I pray Thee let me go over." "But the LORD would not hear me."

2. The prayer of David for his child's life. "David besought God for the child." "On the seventh day the child died."

3. St. Paul's prayer: "I besought the Lord thrice, that it might depart from me." The answer was, "My grace is sufficient."

4. The prayer of Zebedee's wife. "Grant that these my two sons," etc. "Ye know not what ye ask."

We cannot say that Christ's prayer was displeasing, and we are told that it was unanswered. "If Thou be willing, remove this cup from Me." "There appeared an angel from heaven strengthening Him."

*Such things as please Thee.*—What things? The Lord's Prayer will show us. In it we are taught:

(*a*) To put God first and ourselves last.

(*b*) To pray for others as well as for ourselves.

(*c*) To pray more for the good of our souls

(three and a half petitions), then for the good of our bodies (half a petition).

1. To pray that we and all others may not profane God's Name, day, house or Word. That God's kingdom may spread over the world, that we and all others may be strictly obedient to Him. These prayers are sure to be pleasing to Him.

2. (*a*) Abraham prayed for Sodom. If he had persevered, he might perhaps have saved the city.

(*b*) Samuel prayed for the people of Israel.

(*c*) Monica prayed for her son Augustine.

(*d*) The Roman Emperor and the soldier, who came to his tent by night (*see illustration at end*.

(*e*) St. Stephen for Saul (afterwards St. Paul).

Prayers for the spiritual good of others are sure to be pleasing to God.

3. The dying robber. "To-day shalt thou be with Me in Paradise." God has other ears besides those of mercy.

(*a*) Of mercy. "His ears are open unto their prayers" (Psalm xxxiv. 15). "O let Thine ears consider well" (Psalm cxxx. 2).

(*b*) Of justice (Gen. iv. 10). "The voice of thy brother's blood crieth unto Me from the ground." "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous," etc. (Gen. xviii. 20, 21).

*Illus.:* Orders were given that no soldiers should approach the Emperor's tent at night

under pain of death. A soldier was, however, found approaching the tent one night, carrying a petition. When the Emperor heard that the man was being carried away to death, he enquired whether the petition was on behalf of the soldier who carried it, or on behalf of some other. When he found that the man had risked his life in order to present a petition for comrades who were to die on the morrow, the Emperor granted it and spared the petitioner's life.

Abraham gave portions to his other sons from his movable goods. The inheritance which was immovable he bestowed upon his son Isaac. We should desire God's best gifts for ourselves not merely temporal things.

We know not what we should pray for as we ought. "Teach us to pray" is therefore a suitable prayer.

## THE ELEVENTH SUNDAY AFTER TRINITY.

*The Collect.*

O God, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

*Almighty power* is shown—

1. In creation—by the infinitely great—and the infinitely small.

2. In the hurricane, the tornado, which tears up firmly rooted oaks, and sweeps them along on the wings of the blast as if they were straws or rushes.

The earthquake, which with a single shock shakes a whole city into a pile of ruins.

The sea in the height of its fury (Ex. xv. 10).

These things are done with a word, a nod, a breath. "At His word the stormy wind ariseth." By the word of the LORD were the heavens made.

3. In the overthrow of the Egyptians in the sea; the Assyrians by pestilence.

This is God's "strange work."

4. God's natural sanitary laws cannot be broken with impunity. If a man were constantly to break these laws by living in foul air, drinking bad water, breathing infected air, and yet kept vigorous health, it would be a miracle.

5. God's moral laws can much less be broken with impunity.

We think it an easy thing for God to show mercy and pity. But consider that, (*a*) Christ's death was necessary. (*b*) The Holy Spirit must come.

*Illust.:* A large engine is not used to do small things. Fools make a mock at sin. "It does not matter this once," they say.

God shows then His Almighty power—

*Most chiefly*—we can see this from the case of an

earthly king. The highest exercise of the royal prerogative is to pardon. Christ declared His Almighty power most chiefly in showing *mercy* (pardoning), *e.g.* "Thy sins are forgiven thee." "Go in peace." "To-day shalt thou be with Me in paradise." And *pity* in helping, "I have compassion on." "I will; be thou clean." "Ephphatha."

*Once*—in withering the green fig tree.

*Grant* (multiplica)—such a measure of Thy grace.

1. To the Man Christ Jesus alone God giveth the Spirit without measure.

2. We must receive out of His fulness.

(*a*) The high priest was anointed copiously with holy oil.

(*b*) The inferior priests were sprinkled with it.

*Such a measure*—according to our difficulties and temptations.

*Running.*—The young child goes slowly before it goes fast. As we "grow in grace," we must push on faster, make more prayers.

Alexander the Great wept when he had conquered the world; because there were no more worlds to conquer. We ought to be dissatisfied with the progress which we have made, dissatisfied with mere walking. St. Paul ran.

*The way of Thy commandments.*—Commandments like a hedge on each side of the way, we trespass by breaking through them. In a race,

the competitors must keep to the course : not make short cuts for themselves. "I will *run* the way of Thy commandments" (Psalm cxix. 32). We are not—

1. Pumping water into a bottomless tub.
2. Taking a sieve to draw water in.
3. Doing any other unprofitable work.

We ought to be labouring (as at a plough) and not looking back.

*Obtain—i.e.* lay hold on—make our own (The key in Christian's bosom was of no use until laid hold on).—*Pilgrim's Progress.*

*Thy gracious promises.*—God promises on earth—Forgiveness (Jer. xxxi. 34; Micah vii. 19). His Holy Spirit (St. John xiv. 26). (For the fruits of the Spirit, see Gal. v. 22, 23.) Guidance (Psalm xxxii. 8). Peace (St John xiv. 27).

*Partakers—i.e.* fellow-heirs.

*Heavenly treasures.*—"In Thy presence is fulness of joy; and at Thy right hand there are pleasures for evermore" (Psalm xvi. 11).

*Treasure*—suggests heaps of gold and silver, jewels, fine raiment: such as (1) Achan secreted (Josh. vii. 21); (2) The man in the parable of the hid treasure. (3) "Turn every stone," was the advice given to the owners of a vineyard in which a treasure was said to be hidden. Every stone was turned, and the vines bore plenteously.

There is (*a*) a Heavenly Savings Bank; (*b*) a Heavenly Building Society; (*c*) a Heavenly

Friendly Society Club; (*d*) a Heavenly Clothing Club. It is a good and a right thing to have an account in the Post Office; shares in Building Society; to be on the club books; but a far better thing to have also an interest in the "heavenly treasure" (*Illust.:* John the Almoner and Troilus).

### Illustrations.

The Apostle Paul will give us an illustration of the Collect from end to end of his history. There was *Almighty Power* shown in his conversion. There was *mercy* ("I obtained mercy," 1 Tim. i. 13) in His forgiveness, "Arise, and be baptized, and wash away thy sins" (Acts xxii. 16). There was *pity*, "His grace was bestowed upon me." To him was given a large *measure of grace.* "I laboured more abundantly than they all, yet not I," etc. He *ran* the way of God's commandments. "I have finished my *course.*" He speaks of himself as *obtaining* God's promises. "I know whom I have believed," "henceforth there is laid up for me a *crown.*"

Atalanta, a swift-footed princess, promised to marry the man who could beat her in a foot race. At last one succeeded by providing himself with three golden apples, which he dropped in her way when she was about to pass him in the race. She stopped to pick up the apples, and so lost the race. We must run, not as she ran; nothing must be allowed to turn us aside, or stop us.

## THE TWELFTH SUNDAY AFTER TRINITY.

*The Collect.*

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

---

Four hands have fashioned this Collect, the hands of Leo, Gelasius, Cranmer, Cosin.

The parable of the Prodigal Son will give us an explanation of the Collect throughout. His father was more *ready to hear than he to pray*, for "when he was yet a great way off" his father ran, etc.; his father gave him *more than he desired*, "make me as one of thy hired servants." His father gave him more than he *deserved*—he had received all that fell to him, the portion of goods· His father poured down upon him the *abundance of his mercy.* He "ran, and fell on his neck, and kissed him"—"the best robe"—"a ring on his hand"—"shoes on his feet"—"the fatted calf"—"music and dancing." His father *forgave him those things whereof his conscience was afraid.*

"Kissed him"—the kiss of reconciliation and peace. As Esau and Jacob: "And Esau ran to meet him and embraced him, and fell on his neck, and kissed him;" as David and Absalom: "The king kissed Absalom." His father gave him those *good things which he was not worthy to ask.*

*Always* more ready to hear—

(*a*) The story of Jacob wrestling with the angel *seems* to contradict this.

(*b*) The Syrophœnician woman asking again and again.

These delays were for special reasons, and in each case the request was granted. The delay was for the good of Jacob and the Canaanite woman.

The poor widow was more ready to pray than the unjust judge to hear. The friend at midnight was more ready to pray than his sleeping friend to hear.

God is *no unjust judge*, no *reluctant friend.* The asker and giver as regards willingness change places, but "If man draws near to God an inch God will draw near to him an ell." "All through the hours of the day God is listening for our prayers, and once or twice, or thrice at most, for a few brief minutes perhaps, we think of praying to Him. Daniel's case: "At the beginning of thy supplications the commandment came forth" (Dan. ix. 23). We are deaf and dumb like him in the Gospel: *deaf*, to hear the call to prayer more

often ; *dumb*, to utter the words of prayer. We need the word Ephphatha to be spoken to us—God is neither deaf nor dumb.

*Art wont.*—This is God's habitual mode of dealing—not a special favour.

*Wont to give more than we desire* (*i.e.* ask for) or deserve. Solomon received riches and honour, and a conditional promise of long life, in addition to the wisdom which he did ask for. Hezekiah prayed, " Save Thou us out of his (Sennacherib's) hand." His fears were set at rest before the deliverance came by the message of Isaiah. This was more than he had asked for. Hezekiah was also assured of the continued freedom of the land from attack.

St. Lambert prayed, about 1100 years ago, that he might be the means of converting all the idolaters in his province to the true faith. He was banished at the beginning of his work for seven years, and on his return was slain. He asked to be useful to one province: God made him an example to the whole Church. He sought to be a missionary ; God willed that he should be a martyr.

John Wesley once rebuked a blasphemer by asking him whether he ever used the Book of Common Prayer, and if so, if he remembered this Collect which says that God is more ready to hear than we to pray, and is wont to give more than we *desire*.

This story shows us that there are two sides to the prayer, two ways of explaining the words. They warn us not to blaspheme lest God should answer our prayers as we ask.

*Pour down*—give abundantly.

> "Thou art coming to a King,
> *Large* petitions with thee bring."

Last week we prayed for "such a measure of Thy grace." This week it is "the abundance of Thy mercy."

*The abundance of Thy mercy.*—Psalm xxiii. 5: "My cup runneth over"; Lam. iii. 22: "His compassions fail not"; St. Peter i. 3: "His abundant mercy." See the case of Lot (Gen. xix.):

(*a*) Saved from Sodom.

(*b*) Granted Zoar.

*Forgiving us . . . . afraid.*—"Conscience doth make cowards of us all."—*Shakespeare.*

1. Adam and Eve in Eden were afraid.

2. Joseph's brethren afraid when they stood before him.

3. Herod Antipas, after he had beheaded John the Baptist, and before, when St. John stood before him, was afraid. The king feared the prophet. The prophet did not fear the king.

4. The Scribes and Pharisees were "convicted by their own conscience" (St. John viii. 9). Remember it is far better to have a conscience that feels fear than one which is dead. Contrast—

1. The prodigal—not at home in the far-off land.

2 The citizen—an abider there.

The film of ice on the pond precedes the hard thick coating of ice. So the conscience soon grows hardened. How good "to have always a conscience void of offence toward God and toward man" Acts xxiv. 16).

*Not worthy to ask.*—Abraham, in his intercession for Sodom, spoke of himself as but "dust and ashes." Many say they are unworthy to come to the Holy Communion. Tell them that they are not even worthy to pray, as the Collect says, and they will be angry and dislike what is said.

*But through the merits and mediation of Jesus Christ.*—We cannot come unto the Father but by Christ. The sacrifice of Cain was not accepted, and why? The sacrifice of Abel was accepted, and why? "Without shedding of blood is no remission of sin;" without faith in that blood shedding no approach to the Father. "He that spared not His own Son, . . . how shall He not with Him also freely give us all things" (Rom. viii. 32).

## THE THIRTEENTH SUNDAY AFTER TRINITY.

*The Collect.*

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

---

A man entrusted two sacks of corn to two friends: the corn in one sack was planted and increased, in the other was kept and wasted. This story explains "of whose gift"—"true and laudable service"—"faithfully serve"—"attain promises." One friend was rewarded according to his work.

The parable of the talents (St. Matt. xxv. 14), a man travelling into a far country, who called his servants and delivered unto them five talents, two, one. This explains again: "of whose gift"—"true and laudable service"—"faithfully serve"—"attain Thy promises." Also the parable of the pounds (St. Luke xix. 12)—the nobleman who entrusted his servants with one pound each.

These parables explain the Collect, showing how the different parts are connected.

The Collect explains the parables, showing the heavenly meaning.

*Service.*—This is *the* word in the Collect. One

third part, not the whole, of our duty to God is to work for Him. We have "to worship Him, serve Him, and obey Him." Martha and Mary, both dear to Jesus, both for us to imitate. We ought, like Mary, to worship Him. We ought, like Martha, to serve Him.

Two ways of serving = working for Him.

1. The Samaritan in the Gospel, as a by-work, turned from his business to relieve the wounded man. So the working man may, and (thank God), often does: (1) stop boys fighting; (2) help overloaded horses; (3) help over-tasked man or boy. So the woman may, and (thank God), often does, help her neighbour who is sick or in trouble, to do her house-work. So the child may run an errand quickly and readily for an aged or poor neighbour, and so do God service.

2. What we are more likely to forget. The profession, business, labour, trade, in which we work through the week; in this, too, we can do God service, by looking at it as a task allotted to us by Him, as one in which it is open to us to please him. Is our work then such as it should be? (1) Is it done simply because we must live? (2) With the hope of becoming eminent or rich? (3) Because idleness is misery? (4) As a duty? (5) From mere habit? (6) "From the heart; . . . as unto the Lord, and not unto men" (Eph. vi. 7, R.V.). If this was true of slaves of old, it ought to be all the more true of freemen.

Æsop's fable, "No eye like the master's eye," may teach us to work with the thought that one day our daily work will be examined by the Great Master of all; that He will approve and reward work well done, even if an earthly master is stingy of praise or reward. ("The gods see behind," the heathen sculptor said.) In God's service there is work for (1) The hands; (2) The feet; (3) The tongue; (4) The head.

EXAMPLES.

(*a*) St. Andrew, little known—(1) Brings Peter to Jesus (St. John i. 42); (2) Brings the "lad" who had "five barley loaves and two small fishes" (St. John vi. 9-10); (3) Brought the Greeks to Jesus (St. John xii. 22), doing ever what he could, though it seemed but little.

They who have tried it know that to work for God, to try to be useful, to serve Him, is far more exciting and delightful than any other employment of leisure time that can be devised.

1. The *service* must be personal. "England expects every man to do his duty."—*Nelson.* God expects every one to do Him service.

2. Worship must be personal. "Go thou to church, and pray for thyself and me," said the man in the story to his wife. "She is gone in both for herself and thee," he thought in his dream, that a voice said to him outside Paradise.

*Laudable*—praiseworthy. The praise for us to

desire is, "Well done, good and faithful servant."

It is the want of heart in work which is the cause of failure.

*Faithfully.*—Work undertaken for God must not be done with faint, cold hearts, but diligently, perseveringly, punctually.

*Attain*—reach to, gain. The work owned, blessed, accepted, rewarded.

*Finally*—in the end. "The reward of the inheritance."

To each one of us God says:

1. "Gird thyself and serve Me."
2. "Occupy till I come."
3. "Son, go, work to-day in My vineyard."

There are three things to encourage us:—

1. That we can work for God—do Him some service.
2. That we may gain His praise.
3. That the reward is according to the work.

It is "piece-work" not "time-work." Here is more encouragement to work hard.

It is "through the merits of Jesus Christ our Lord," not through our own merit that we must hope to obtain the heavenly promises, one of which is in the life to come "His servants shall serve Him" (Rev. xxii. 3).

Second Collect in Morning Prayer, "Whose service is perfect freedom."

"Whom to serve is to reign."

## THE FOURTEENTH SUNDAY AFTER TRINITY.

*The Collect.*

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

---

The Collect is old, short, hard.

St. Luke xvii. throws light on it. There we find:

1. The Apostles told to exercise unlimited *charity*, to forgive seventy times seven.
2. The prayer, "Increase our *faith*."
3. The servant bidden to wait upon his master and *hope*.
4. The *faith* of the lepers.
5. The *hope* held out to them of cure.
6. The *love* of the tenth.

The *Gospel* about the ten lepers may be some help to us in understanding the Collect. Ten men had a good measure of faith: *i.e.* they believed in Christ's *power* and *willingness* to cleanse them. If we wish to see the amount of their faith, let us think what leprosy was, its incurable nature. Their faith needed to grow, and in order that it might grow it was submitted to a trial. The use of an arm strengthens it. Disuse weakens it. A lively

hope of recovery was held out to them by the command to go to the priest, implying that they would be cleansed by the time they reached the priest. They were to do as they were told, obey the command, before the blessing was given. They must obey the command given in order to obtain what He had promised. Their faith was rewarded immediately "as they went." The tenth returned with a heart full of *love* to the feet of Jesus. He received an increase of blessing, a spiritual as well as a bodily blessing. We pray then to be like the one leper with—

1. *Faith* in the power and willingness of Christ.
2. *Hope* for fulfilment of promises.
3. *Love* in grateful acknowledgment.

*Increase.—i.e.* continual growth. A grain of mustard seed, not a grain of sand. One grows, the other grows not. Unless a seed grows, it rots and is good for nothing.

Two prayers for increase of faith:

1. Increase our faith.
2. Help mine unbelief.

*Faith, i.e.* such a belief as leads to action. (*a*) Noah's belief led him to build the ark. (*b*) The Egyptians' belief of Moses' words as to the hail, led them to take their cattle home (Ex. ix. 20, 21). The nine lepers had some measure of faith and hope, but little or no love, and so their faith and hope did not increase, but were in danger

of diminishing. A *faith* not leading to action is dead. A *hope* of heaven not leading to earnest endeavours to attain it is vain. A profession of love to God which does not lead us to please Him is useless. The want of love in the nine caused their faith and hope to shrink, and made them think only of bodily cure.

*Faith* argues from the past.

*Hope* looks on to the future.

*Love* is shown in the present.

For Faith and its effects see Heb. xi.

For Love and its effects see 1 Cor. xiii.

*Unbelief*—"The lord on whose hand," etc. (2 Kings vii. 2).

*Despair*—Judas.

*Hatred*—"Crucify Him."

If we firmly believe, we have a good hope.

A bank-note says "I promise to pay."

1. Impossible for the Bank of England to fail in its promise.

2. More impossible for God.

*Charity* never faileth—outlasts faith and hope. Active principles grow stronger by practice.

The increase of Faith (see Psalm xxiii. 4). David had been brought through so many troubles that he believed he should be brought through the last and worst trouble, "The valley of the shadow of death."

Hope is liable to decrease. "Hope deferred maketh the heart sick." In the case of Simeon,

his hope increased, but this an exception to the common rule.

He was *just* (had love), and

*devout* (had faith).

Waiting for the consolation of Israel—(St. Luke ii. 25).

(had *hope*).

"Let *us* press on unto full growth" (Heb. vi. 1, R.V. margin).

Faith, hope, and love are the fruits of the Spirit.

The seeds have been implanted at Baptism—the seed is nourished in Holy Communion. There, as St. Paul says, "we were all made to drink of one Spirit" (1 Cor. xii. 13, R.V.). If our prayer then this day is earnest, we cannot but desire to strengthen and refresh our souls with heavenly food and drink.

---

## THE FIFTEENTH SUNDAY AFTER TRINITY.

### *The Collect.*

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

Psalms cxx. to cxxxiv. inclusive are the fifteen *gradual* Psalms.

Psalms of going up. Songs of degrees.

Psalm cxxi. Perhaps written in exile. The psalmist turns his longing eyes towards Jerusalem, as Daniel to the hills of his native land, or towards the hill of Sion; probably used when those from the country coming to the great feasts at Jerusalem came in sight of the mountains; or to their last encampment before their journey's end. A psalm of peace and security. "I will lift up"; "He will not suffer thy foot to be moved."

*Keep.*—He that keepeth thee. The whole body of pilgrims. "Behold, He that keepeth Israel shall neither slumber nor sleep."

Then on the morrow, the next Psalm is suitable. "Our feet shall stand in thy gates, O Jerusalem." The martyr, Bishop Hannington, called Psalm cxxi. his travelling Psalm. It helps to illustrate the Collect. Notice: "My help cometh from the LORD"; "He that keepeth thee"; "The LORD Himself thy keeper." "The LORD shall preserve thee from all evil."

*Thy Church.*—What we pray for the Church we pray for ourselves; what we pray for ourselves we pray for the Church. "Keep the Church": "keep us."

*Mercy*—forgiveness.

*Perpetual mercy.*—A new phrase, whilst others in the Collect are old.

1. Not merely forgiving His members at the outset of their career, on the first exercise of faith, or in the administration of Baptism.

2. There is "the broken vow, the frequent fall" (*Faber*). A man is "overtaken in a fault" sometimes (Gal. vi. 1).

3. Daily forgiveness, a washing away every day the sins of every day (St. John xiii. 6-10). We put ourselves repeatedly in the position of the publican, "God be merciful to me" (St. Luke xviii. 13). Even the highest saint needs to be shielded under the wings of God's perpetual mercy, and to have pardon ministered to him day by day. We need—

(*a*) Cleansing once for all.

(*b*) Cleansing from time to time.

(*c*) Cleansing from day to day.

The Lord's Prayer teaches us to ask for forgiveness daily.

*Frailty*—weakness, and infirmity, in consequence of the fall. Like a man who has met with an accident and who is never the same man afterwards, so the fall of Adam makes man frail. "Cannot always stand upright" (Collect, Fourth Sunday after the Epiphany).

*Cannot but fall.*—This frailty shows itself in "the frequent fall," the *readiness* to *give up*, a good beginning having been made, "let us not be weary" (Gal. vi. 9; see 2 Thess. iii. 13). Was it not so in Holy Scripture?

(*a*) In Moses there was frailty (Num. xx. 10, 11).

(*b*) In St. Mark there was frailty (Acts xiii. 13).

(*c*) In David (2 Sam. xi).

(*d*) In St. Peter (St. Mark xiv. 70, 71; Gal. ii. 11).

*Keep*—guard. A favourite word in the Collects. Examples :—

1. "As the apple of an eye guarded by *brow, eyelid, eyelash.*" The study of the eye is a cure for atheism.

2. The vineyard—guarded from wild animals by hedge or wall—needs continual pruning and attention; needs to be watered.

3. The household to be kept—"Except the Lord keep the city."

*Hurtful.*—Some hurtful things are: love of the world (1 St. John ii. 15); anxious care (St. Matt. xiii. 22); covetousness (Eph. v. 5); indecision in religion (see Gospel; St. Matt. vi. 24).

*Profitable.*—Good friends (Prov. xiii. 20); meditation (1 Tim. iv. 15, 16); reading the Bible (St. John v. 39); contentment (Prov. xxx. 8).

*To our salvation.*—"God did *save* Noah and his family in the ark," so we being delivered from God's wrath and "received into the ark of Christ's Church" . . . . trust that we "may come to the land of everlasting light."

*Ever.*—The perseverance lesson.

## THE SIXTEENTH SUNDAY AFTER TRINITY.

### *The Collect.*

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

---

The cry of Psalm lxxx. 14, 15, P.B., "Turn Thee again, Thou God of hosts, look down from heaven: behold, and visit this vine; and the place of the vineyard that Thy right hand hath planted, and the branch that Thou madest so strong for Thyself," is the cry of the Collect this week. The vineyard spoken of is the land of Israel: the vine the people of Israel. Israel of old is a type or picture of the Christian Church: the chosen people a picture of the chosen people now; "of me, and all the elect people of God" *(Church Catechism)*, and therefore when we pray "O Lord, we beseech Thee . . . Thy Church, we are putting into other words the prayer of the Psalm, "Look down from heaven."

The care of the husbandman for his vineyard is a fit picture of God's care for His Church. A vineyard needs incessant care of many kinds, Isa. v., the parable of the vineyard. We are told there: (1) of the gathering out of the stones

from it; (2) the wall made round about it; (3) the tower built in the midst of it, that a constant watch over the whole might be kept. We have here an illustration which explains the whole Collect:

1. "Cleanse Thy Church." There is the gathering out of the stones.

2. "Defend Thy Church," there is the wall built round about it.

3. "Preserve it evermore," there is the ceaseless watch, the governing and guiding by One Who neither slumbers nor sleeps.

The Church again is compared to the human body. The body needs cleansing for its health's sake; it needs defence from countless dangers; it needs continual management. But when we have seen the connection of one part of the Collect with another, we have still to learn the meaning of each part, lest we should pass over words without understanding them.

*LORD*—Thou Who hast Almighty power.

*Beseech*—Ask earnestly.

*Continual pity.*—If we would learn the meaning of these words we may turn to St. Luke vii., from which the Gospel is taken. In the tenth verse we read of one act of pity which our Lord did—the healing of the centurion's slave. In the eleventh verse, that the day after our Lord did another act of pity—the raising from the dead of the widow's son. In the twenty-first verse we read

how "He cured many of their infirmities and plagues, and of evil spirits," etc. Here was "continual pity" shown day after day. He is "the same yesterday, and to-day, and for ever." "Like as a father pitieth" (Psalm ciii. 13).

*Cleanse.*—The Church has ever needed cleansing. It has needed cleansing from false doctrine and from evil practices. In the time of the Apostles it needed to be cleansed from those who taught that circumcision was necessary to salvation (Acts xv. 1). The Church of Corinth needed to be cleansed from drunkenness and from a worse sin. It was so in the times 1,400 years ago, when this Collect was written. The Church needed to be cleansed from false teaching as to Christ's nature; and free will. The Church needed to be cleansed from such practices as those of the Syrian shepherd, who was allowed without rebuke to spend thirty years of his life on a pillar sixty feet high, where he practised prayer in painful attitudes, while living upon one meal a week, and having no clothing but a wrapper of skin.

It is so in our own times surely, "By schisms rent asunder, by heresies distrest." The Church needs cleansing from false teaching; and as for evil practices, let us look at home instead of at our neighbours, and ask whether our tempers and tongues are all that they should be, whether we rob God of money or time due to Him, whether we obey His commands or not. The Church is

the draw net containing fish clean and unclean; the one field containing wheat and tares; the band of virgins, prudent and foolish; the vine with branches fruitful and unfruitful. Twice in His short ministry our Lord cleansed the Temple at Jerusalem. The members of Christ's Church need cleansing one by one. Their cleansing is twofold: (1) The bath complete—Baptism; (2) The foot-bath (St. John xiii. 10, the Last Supper). "The devil lets no saint get to heaven with clean feet."

As a National Church we need cleansing, and cleansing is needed by each branch of the Holy Catholic Church throughout the world.

*Defend Thy Church.*—"Cleanse Thy Church" from harm within. "Defend Thy Church" from harm without. Defend it from spiritual enemies always; from wicked men sometimes, when need is. He who wrote the Collect lived in troublous times, when the Empire of Rome was breaking up.

*Cleansing and defending*—must go together. Cleanse, make clean; defend, keep harm from. The best defence is cleansing, as is the case with the human body to defend it from disease.

*Safety*—being safe; not the same thing as *security*, which is *thinking oneself safe.*

*Succour*—running up to; literally "to run under," as if to bear up.

*Preserve*—keep safe.

The Church shall some day be safe.

The Church shall some day be clean.

"It will be a glorious Church, not having spot or wrinkle or any such thing." That we may have a share in that kingdom of glory, the Church safe and cleansed, we pray "preserve it."

NOTE.

Last week "perpetual mercy" (Trinity XV.).
This week "continual pity" (Trinity XVI.).
Pity is most properly used of giving help;
Mercy is most properly used of forgiveness,
In this Collect the word *pity* includes both meanings.

---

## THE SEVENTEENTH SUNDAY AFTER TRINITY.

*The Collect.*

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

---

"It is God which worketh in you both to will and to do" (Phil. ii. 13). "The LORD will go before you; and the God of Israel will be your rereward" (Isaiah lii. 12).

It is for this we pray in the Collect. "We pray Thee that Thy grace may always prevent us," *i.e.* go before—there is the *will* which we pray for

"We pray Thee . . . follow us"—there is the *deed*, the carrying out the good thought, the good resolution into practice. (See the second Collect at Evensong and the fourth Collect at the end of the Communion Office; also for Easter Day.)

If we would see how the parts of the Collect are connected, we may turn to the first pages of the Bible. There we read that a river went out to water the garden in which Adam was placed. But there was a work for Adam to do; he was placed there to dress the garden and to keep it. The river was necessary; the care of the husbandman was necessary too. The Christian is no less a gardener than Adam was. The garden is his own soul, and his task, like Adam's, is "to dress it and to keep it." There must be "a river of living water" to make the garden fruitful and to keep it so. That river is the river of grace—grace going before and grace coming after—for which the Collect prays. The fruits of the garden of the soul are "good works," "all good works" the Collect says—works of our calling, trade, business, profession; *i.e.* works belonging to our relations in life as brothers, husbands, fathers; works of piety and charity to spread the knowledge of Christ through the world. We pray that we may do the husbandman's part well, be bent upon (and that continually) doing all good works, cultivating with care and diligence the fruits of the garden.

God's part is that God's grace will water our souls, and man's part that his own care and diligence may be spent on producing good fruits in the garden of his soul.

We pray that God's grace may do three things:

I. Prevent, *i.e.* go before, either (*a*) to stop us, or (*b*) help us.

1. The angel before Balaam (Num. xxii. 24, 32).

2. St. Peter warned by our Blessed Lord (St. Matt. xxvi. 31, 34).

II. Follow. St. Peter: the look to remind, and forgiveness after his fall. St. Thomas: special confirmation after his doubt.

God's grace turned St. Peter from the confident boasting fisherman into the humble Apostle.

We get God's grace by prayer and devout use of the Sacraments.

God's grace has prevented us. (1) At our birth—that we were born in a Christian land. (2) At our Baptism—laying hold of us before the world, the flesh, and the devil could claim their part in us. (3) At our Confirmation. (4) In the good thoughts suggested to our minds. In Psalm lxxviii. 12-15, a type of God's preventing grace leading. He shows us the work in life best for us, keeps us from obtaining work for which we are not fitted. He led them not through the way of the Philistines, although it was the nearest way (Ex. xiii. 17). We must be ready to follow. Felix was not ready to follow St. Paul's teaching.

The Corinthians who had promised alms a year before are reminded to "perform the doing of it.'

III. Make us continually to be given to all good works.

*Continually.*—The word means flowing on ceaselessly, like a river.

"*Good works*—which are the fruits of Faith . . . cannot put away our sins . . . yet are pleasing and acceptable to God in Christ."—*Article XII.*

Some good works enumerated in the Epistle.

### Illustrations.

The son of a celebrated mission preacher was dying. His father asked him, "Is it peace, my son?" "Yes," he replied. "Are you happy?" "No." "But why?" "Father," he said, "I have seen Jesus." "And what did He say to you, my son?" "He did not speak to me; but His look said, 'I forgive all, but you have done nothing for Me.' Father, I shall go home empty-handed." And so he died.

The poor woman who gave a wisp of hay to the horses drawing the stones to build the cathedral was more pleasing in God's sight than the king who built the cathedral for his own honour and glory.

"Whatsoever ye do, do all to the glory of God."

## THE EIGHTEENTH SUNDAY AFTER TRINITY.

*The Collect.*

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

---

Charles V., King of France, once led his eldest son into a room in which were two tables: on one the crown of France, on the other, shield, helmet, and sword. He asked his son to choose, and the prince chose the armour, saying, "If I have these I can keep the crown." So we must fight for our crown, using the shield of faith, the helmet of salvation, the sword of the Spirit.

*Grace to withstand:—*

(*a*) Noah withstood the world by faith in God's word of warning.

(*b*) Daniel withstood the flesh by faith in God's providential care.

(*c*) Job withstood the devil by faith in God's ultimate vindication of His ways, "Though He slay me, yet will I trust in Him."

*The world, the flesh, the devil* (the unholy Trinity)—

The world—evil men.

Flesh—evil self.

Devil—evil spirits.

*Withstand.*—No armour is provided for the back. The glory of an ancient Greek was not to be wounded in the back.

*Grace* (1).—We need grace to withstand the temptations of the *world.* World—evil men who laugh at lads and men who go to Church, especially at those who go to Holy Communion, thus tempting them to give up religious worship altogether, to stay away from Holy Communion, or at least to give up kneeling in Church. What is the right thing to do? Macarius, an Egyptian hermit, advised a young man who feared what people said, to go to the cemetery and first flatter the dead and then upbraid them. "What did they say to you, when you did this?" "They said nothing, paid no attention to me." "Go, and do thou likewise." Do boldly, thoroughly, what you do at all. Be bold, put off cowardice. The world has also temptations: evil company. The world kept Demas from persevering—and many more besides Demas. "Demas hath forsaken me, having loved this present world."

*Grace* (2).—We need to withstand the temptations of the *flesh.*

(*a*) Gluttony, as great a sin as drunkenness.

(*b*) Idleness.

(*c*) Impurity (Joseph).

Here comes in the word of the old Collect—

"avoid," run away from; not withstand. The only temptation we are to run away from is impurity. We sin with our *flesh* when we eat and drink too much.

We sin with our *eyes* when we look upon wrong things; we sin with our *hands* when we take forbidden things and when we are idle.

Eve *saw*, *took*, *ate.*

Esau *saw*, *took*, *ate.*

David *saw*, *took.*

*Grace* (3).—We need to withstand the devil.

"And David waxed faint. And Ishbi-benob, which was of the sons of the giant, being girded with a new sword, thought to kill David."

N.B.—Waxed faint, we wax faint when we lose perseverance and first zeal. Then is Satan's time. A new sword = a new temptation. With Christ he tried one new sword after another. With David he tried the sword of evil desire.

"And Benaiah . . . slew a lion *in a pit* in time of snow."

N.B.—A lion, a type of Satan. In a cistern, *where* least expected. (So Nebuchadnezzar was tempted on his terrace. Belshazzar, at his banquet. Judas among the Apostles.) "*In a time of snow*," *when* least expected. (So too was Moses tempted when working a miracle; Jonah when sent to preach to Nineveh; Cain when offering sacrifice.)

The sloth is said to attack the reindeer by

collecting moss beneath a tree in winter-time and dropping on to the reindeer from the tree as he feeds on the moss.

So Satan sets traps—baits for us.

Such are our enemies. Surely we need grace to withstand. As long as we withstand we are safe. The war of the Israelites with the Canaanites was a picture of the Christian war, where there ought to be no truce, no pity. David said, "I shall one day perish by the hand of Saul." We must not say this. The promise is, "There hath no temptation taken you but such as is common to man," etc. (1 Cor. x. 13).

*Pure hearts and minds.*—The heart and mind are purified by each resistance to evil. To yield to temptation certainly leaves a stain on the soul. To withstand, as certainly purifies the heart and mind.

*Follow*—eagerly, perseveringly, as the hunter follows his prey, as a man follows his calling.

We must make His service the business of our lives, be continually given to it. Gideon's men are our pattern, "faint, yet pursuing." Satan, like all bullies, is a coward. Resist him, and he will flee from you.

*The only God.*—The world, the flesh, the devil, propose to us false gods.

Last week :

1. Grace preventing.
2. Grace following.

This week:

Grace to withstand, "and manfully to fight under His banner."—*Baptismal Service.*

ILLUSTRATIONS.

A King of Persia sent his son away from the court to be instructed. When the son had grown to manhood, a messenger came to tell him of his father's death, and to bring him back. On his way he was stopped by robbers and detained for two years. At last, on his return, he found some one else on the throne, who refused to give up the crown unless he would fight for it against two fierce lions. The crown was placed in the middle of the theatre, and the prince stood there to fight the lions. He killed them, and was acknowledged as king. So we have lions to fight, if we would be crowned.

Peter the Great made a law that no one should strike his servant. Soon afterwards he struck a servant of his own, and the man died. He said, "I can control others, but I cannot control myself."

## THE NINETEENTH SUNDAY AFTER TRINITY.

*The Collect.*

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Gospel may serve as an illustration of the Collect. The paralytic (quite unable of himself to rise and walk) prayed the Saviour to give him strength; without, *i.e.* apart from Christ, he was wholly unable to rise and walk; with Him, he was able. His bodily weakness a picture of our spiritual weakness.

*Without Thee*, *i.e.* cut off from. As the vine-branch severed from the vine cannot bear fruit; so we apart from the true Vine can do nothing (St. John xv. 5, R.V.).

Our helplessness when unaided has been taught us again and again in the Collects :—

"We cannot always stand upright."

"We put not our trust in anything that we do."

"The weakness of our mortal nature."

"Without whom nothing is strong, nothing is holy."

"Cannot do anything that is good without Thee."

"The frailty of man without Thee cannot but fall."

*Without* God :—

(*a*) Moses and the Israelites could not have crossed the Red Sea.

(*b*) The Israelites could not have crossed the Jordan.

(*c*) Gideon with three hundred could not have conquered the Midianites.

(*d*) The paralytic could not have arisen "and departed to his house."

The lesson is taught us often, because it is hard and yet a necessary one to learn. St. Peter had not learnt it when he said;

1. "Though I should die with Thee, yet will I not deny Thee."

2. A maid saw him and said, "This fellow was also with Jesus of Nazareth, and he denied with an oath, I do not know the man."

*We are not able to please Thee.*—Examples of some who tried to please God in their own way.

1. Cain (Gen. iv. 3).

2. Nadab and Abihu the sons of Aaron (Lev. x. 1).

3. Uzziah (2 Chron. xxvi. 16, 17, 18).

4. Saul (1 Sam. xv. 21, 22).

They were not only rejected but incurred death or punishment.

*Mercifully grant that Thy Holy Spirit may in all things direct and rule.*—It is the part of *Counsel*, one of the sevenfold gifts of the Holy Spirit, to *direct.*

It is the part of the gift of *Ghostly Strength* to *rule.* We want *counsel* to say to us, "This is the way"; we want *ghostly strength* to control our troublesome wills. David prayed for (1) *Direction.* "Teach me Thy will." (2) for *Rule*, "Teach me to do Thy will." The person who said, "I will

give myself to God in one month, in one week," gives us an example of being *directed* but not *ruled* by his Lord's will.

*In all things.*—The Commentary in the Prayer Book says the prayer may be used "before any serious undertaking." True, but insufficient. Leave out *serious.* Anyone can see that a Bishop, a Prince, a Prime Minister needs that the Holy Spirit should direct and rule his heart before—

1. Making war.
2. Doing religious duties.
3. Choosing officers of State.

It is more useful for us to notice that wherever two paths are open before us, even in the smallest matters we should seek God's direction and submit to His ruling.

*Direct and rule.*—The difference :

(*a*) The helmsman directs, the captain rules the ship.

(*b*) The Parliament directs, the King's ministers rule England.

(*c*) A horse is directed and ruled by his rider.

To be directed and not ruled by the Holy Spirit would be a curse and not a blessing.

1. The servant who knew not and did not, received few stripes.

2. The servant who knew, and did not, received many stripes. *Cf.* Collect for Whitsun Day, "A right judgment in all things." Take care to ask God's direction, and submit to God's rule in little

things. The great things will take care of themselves. "He that despiseth small things shall fall by little and little" (Ecclus. xix. 1).

In choice of work and choice of friends, we want direction and rule.

(*a*) In business we need to seek direction and submit to God's rule, so as to be honest, diligent, faithful.

(*b*) In learning, to be kept from conceit.

(*c*) In amusements, to be kept from folly and sin.

*All things.*—John Newton twice sprained a knee by falling down the steps of his own house and was more hurt thus than in all the countries he had been in abroad.

An officer from the wars who had escaped many a danger was killed on his journey from Plymouth to London as he returned home.

*Our hearts.*—The Indian who was told by a missionary that he must give something to God, offered first his belt of wampun, then his rifle and skins, then his wigwam, wife and child, then his *heart.* This is what God wants.

## Illustrations.

An Eastern lady had three sons. The first presented his mother with a marble tablet inscribed with her name; the second with a garland of fragrant flowers; the third assured her that her name was written on his heart, and that, wherever she travelled—for she was going on a

long journey—his heart, full of affection, would follow her and would remain with her wherever she reposed.

An Indian found a quarter of a dollar in some tobacco which had been given to him. He returned it the next day saying that *the good man* and *bad man* within him had kept talking all night and had troubled him, so that he could have no rest until the money was restored. This was to be "directed and ruled."

"Keep thy heart with all diligence," or "above all keeping" (Prov. iv. 23, margin); or, "above all that thou guardest" (R.V. margin).

---

## THE TWENTIETH SUNDAY AFTER TRINITY.

*The Collect.*

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

---

The Emperor of Constantinople asked his advisers how he should punish St. John Chrysostom, the Bishop. One advised exile; another

the taking away of his property; another chains; another death. One, wiser than the rest, said: "Exile will be no punishment, for the whole world is his native land; take away his goods, and you rob the poor, not him; load him with chains and he will kiss them, and think himself happy; put him to death and you open Paradise to him. If you wish to punish him make him commit sin, for this man fears nothing in the world but sin."

Sin is the only thing *which can hurt us.*

Midas had the power given him, says the story, of turning everything which he touched into gold, and he had to implore that the power might be taken away, because he was starving for want of food. What seemed profitable was most hurtful. So prosperity is not always profitable, nor adversity hurtful.

Evil men, evil self, evil spirits, world, flesh, devil—these will hurt us.

The danger of even one sin.

(*a*) One wormy plank used in building a ship enough to send it to the bottom of the sea.

(*b*) The drop of rain falling on one side of the roof of a house, on the mountain-top, or on the other, may be carried northwards or southwards into one sea or the other. One small sin may change our destiny for ever.

(*c*) One wound may be sufficient to kill the body; one sin the soul.

Sins make us unready in body and soul. No wonder that *the drunkard* is unready to serve God; or *the slothful man*, or *the glutton.* Sin must be taken out of the way if we are to be ready in body and soul. The foolish virgins were not ready.

*Ready in body*—Abraham rose early. (A boy unwashed and undressed on Sunday morning is not ready.) The starter in a race, says, "Are you ready?" *i.e.* ready in body. We have a race to run. The boy who is washed and dressed in time and hangs about the idle corner—iniquity corner—instead of going into Church, is *ready* in body, but *not ready* in soul.

*Accomplish—i.e.* do thoroughly, do to the end, finish. Here is the perseverance lesson—generally to be found in the Collects, if we look for it. Do *not* begin and leave unfinished; do *not* begin well and finish off roughly and carelessly. The unhatched chicken must die in its shell, if it does not overcome the obstacles in its way, and break its shell.

*Cheerfully.*—The monk set to fetch water for the monastery from the well at the bottom of the hill, did it with grumbling. He was relieved of the duty at last by the abbot. Still unhappy, he saw an angel walking with brother Paul, who fetched the water in his stead, counting his steps. "Perhaps I had an angel with me; perhaps my steps were counted." "No," was the answer—

"Only loving service
High in Heaven is stored,
Ne'er a grudging labour,
Bring we to the Lord."

"Adverbs please God better than verbs." He cares more for *the way in which* His will is done, than for *the mere doing* of it. Whatever is good for the bodies or souls of others we should do cheerfully, however distasteful it may be to our own inclinations.

*Those things that Thou wouldest have done.*—What are those things?

(*a*) The work of our calling.

St. Frances of Rome, a married lady, always left her prayers when she was needed by her family. Once, after having been interrupted again and again at a particular verse in one of the Psalms, she found on her return that the verse was written in gold (says the legend) as a reward for her attention to her family duties.

(*b*) Special work for God. The monk, who had to feed the poor of the monastery at a fixed hour, was inclined to stay in his cell one day, because he was enjoying a beautiful vision. He went, however, to his task, and found the vision on his return (says the legend). "Had you stayed," said a voice to him, "I must have gone away."

(*c*) God would have us take recreation at the right time, and of the right kind. A discussion took place once between some good men as to

how they should spend the day, if they were sure that it was their last day on earth. "I should spend the time in prayer," said one. "I should make my will," said another. "I should take farewell of my friends," said a third. "I," said Charles Borromeo, "should go on with the game of chess which I am playing, for I began it to the honour and glory of God, and I should finish it to His honour and glory."

The right thing at the right time of course. The people in the Gospel with farm work and merchandise, were only wrong because the time was wrong.

The leaves falling from the trees now, have *accomplished* the work which God would have them do, and die *without murmuring*.

> "Where they fall, forgotten to abide
> Is all their portion, and they ask no more."
>
> *Christian Year.*

"Serve God and be cheerful," was the motto of Bishop Hacket.

"Cheerfulness is a hymn of praise to God," is a true saying.

"I pray thee, dear wife, be merry in God," wrote Sir T. More on the eve of his execution.

The vision of Isaiah is an illustration of the Collect throughout. Sin must be taken away if we are to be ready in body and soul (Isaiah vi.),

"Soul and body always waiting
Day and night at His command."
*Hymn* 427 (*A. & M.*).

Religion ought not to be a gloomy thing. If an apple is sour, it is a sign that it is not ripe.

## THE ONE AND TWENTIETH SUNDAY AFTER TRINITY.

### *The Collect.*

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The history of the "woman who was a sinner," related in St. Luke vii., is an illustration of the Collect. The "merciful Lord" granted her:

1. Pardon. "Thy sins are forgiven" (verse 48).
2. Peace. "Go in peace" (verse 50).

The old tradition that this woman was Mary of Bethany who "sat at Jesus' feet and heard His words," would explain "quiet mind" at the end of the Collect.

The frequency of prayers for peace in our Prayer Book is explained by the history of the times in which they were written.

They were times of disorder, disturbance, perplexity, and affliction. Wars and rumours of

wars. The sea and the waves of this troublesome world roaring. "Men's hearts failing them for fear." Troubles in the nations and in the Church.

The Collect writers prayed fervently for outward peace. "Give peace in our time, O Lord." "Author of *peace*," "that *peace* which the world cannot give," etc., "that the course of this world may be so *peaceably* ordered," etc. We should pray fervently for inward peace.

"The peace of God." "Grant us Thy peace all the days of our life" (*Second Sunday after Epiphany*).

Their words have, or should have, a spiritual meaning to us.

Examples of the influence of the times in which they lived on Collect writers:

(*a*) "Tied and bound." Gregory and the English slaves.

(*b*) "All holy Scriptures." Cranmer and the English Bible.

(*c*) "Peace." Gelasius.

This prayer for "pardon and peace" suits us all; it finds an echo in the hearts of all; it is short, simple, weighty.

*Grant.*—God always a bountiful giver, so we pray "*all* their sins." When He feeds a famished multitude, twelve baskets of fragments taken up.

*Merciful.*—The word means more than full of mercy. It means satisfied, propitiated. It is the blood of Christ which "cleanseth us from

all sin." Christ is the true Jonah. The storm at sea figures God's wrath against sin, and the calm means God's wrath appeased, as soon as the true Jonah had submitted Himself to the curse of the law, "being made a curse for us." God's justice must be satisfied before His mercy can flow forth.

*Faithful people*—full members of the Church.

*Pardon and peace.*—We seek peace by means of war. Peace with God means war with Satan. See Epistle, where St. Paul desires "the faithful in Jesus Christ" to put on "the whole armour of God." The nobleman in the Gospel took "the shield of faith" (St. John iv. 50).

The Church is militant here on earth.

The words of pardon—in the Absolution.

The words of peace—in the Blessing.

Peace mounting guard over thoughts and heart.

*Agnus Dei.*

1. O Lamb of God, have mercy upon us.
2. O Lamb of God, grant us Thy peace.

Jerusalem, the Church = dwelling of peace.

*Cleansed from all their sins.*—By the washing of Regeneration (Baptism) and renewing of the Holy Ghost (Absolution). "The iniquity of Israel shall be sought for, and there shall be none" (Jer. l. 20).

*Serve Him with a quiet mind.*—Free from harassing anxieties. First "comfortable word" (St. Matt. xi. 28).

## THE TWO AND TWENTIETH SUNDAY AFTER TRINITY.

*The Collect.*

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

---

The Church is compared with:—

1. A vine. Christ the root. We the branches, some of which are fruitful, some are barren.

2. A building. Christ the corner-stone. The Apostles foundation stones. We the other stones, "living stones" (1 St. Peter ii. 5, R.V.).

3. A body. Christ the head. We the members (living parts of a living body).

4. A household containing children and servants. Christ the Householder, Father, and Master. We the children who are also servants.

We have to keep before us this last comparison in considering this Collect, and to bear in mind the promise, "I will spare them, as a man spareth his own *son that serveth* him" (Mal. iii. 17).

"*Thy household*," Trinity XXII. "This Thy family," Good Friday.

1. St. Mark xiii. 34, "to every man his work."
2. St. Matt. xxiv. 45, "his household."

3. Gal. vi. 10, "the household of faith."

4. 2 Tim. ii. 20, "a great house."

5. On the day of Pentecost, the disciples were gathered together into one house, symbolical, no doubt, of the one Church of Christ.

The idea is that of unity, with variety of duties, under one *Father and Master.*

*Keep.*—"Except the LORD *keep* the city," etc. (Psalm cxxvii. 1).

"He that *keepeth* thee will not slumber. Behold, He that *keepeth* Israel shall neither slumber nor sleep. The LORD is thy *keeper*" (Psalm cxxi. 3, 4, 5).

"*Keep* me as the apple of the eye" (Psalm xvii. 8).

"He *kept* him as the apple of his eye" (Deut. xxxii. 10).

*Beseech*—ask earnestly.

*In continual godliness.* — The Latin word (translated by *godliness*) denotes not only man's sentiments towards God (as in our word *piety*), but also God's sentiments towards man (as in our word *pity*). See Trinity XV., "With Thy perpetual mercy." Trinity XVI., "Thy continual pity."

*Continual*—incessant, not only the first Absolution *given* to us in Baptism is necessary, but the frequent washing of the feet needed by him who has been bathed because of his daily walk in the world (S. John xiii. 10). "A just man falleth

seven times, and riseth up again" (Prov. xxiv. 16). We pray for forgiveness every day in the Lord's Prayer. What we ask for the Church, we ask also for ourselves; and what each man asks for himself, he asks also for the Church.

The Gospel tells us of a king who had a household of servants, one of whom had run up an enormous debt to him. When the day of reckoning came, the king "was moved with compassion, and loosed him, and forgave him the debt." God's servants and children are daily running up a debt to Him which they cannot pay. The prayer of the Collect is that a continual outflow of fatherly compassion may remit the debt as it accrues.

*Adversities*—things which are against it—not exactly trials and troubles, but—all influences adverse to its growth in grace, all drawbacks in its heavenly course.

*Devoutly*—with devotion.—It is specially gratifying when anyone devotes himself unreservedly to us. Once upon a time, when many people were making offerings of various kinds to Socrates according to their means, a poor man said, "I can find nothing worthy of you which I can give; so I give the only thing which I have, *myself*."—*Quoted in Drexel's Heliotropium.*

This story illustrates the word "devoutly," we offer unto God ourselves. Isaiah, in chapter vi., tells us of the forgiveness which he received, and then of his offer of service. Our devotion to

God can be on no other ground than a high estimation of His character.

*Good Works:*—See

1. 2 Cor. viii. 11.
2. Phil. i. 11, "The fruits of righteousness."
3. "The barren fig tree" (St. Luke xiii. 6-9).

Scripture speaks of a *good* work, when the tree having been made good, bears fruit of the same character; then *dead* works, such as have a fair, outward appearance, but are not the living outgrowth of the renewed man—fruit as it were attached and fastened on—from without, alms given that they may be gloried in, prayers made that they may be seen; and lastly, *wicked* works, when the corrupt tree bears fruit manifestly of its own kind."—*Trench.*

"We . . . beseech Thee . . . that we may . . . do all such good works as Thou hast prepared for us to walk in."—*Post Communion Thanksgiving.*

In a fruit-bearing tree the leaves represent good *words,* the fruit represents good *works.*

Having first experienced Fatherly pity and Fatherly protection, the Church then gives her heart to God, and walks in good actions. Such is the teaching of the original prayer.

"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you.

Take the task He gives you, gladly,
Let His work your pleasure be
Answer quickly when He calleth,
'Here am I; send me, send me.'"

## THE THREE AND TWENTIETH SUNDAY AFTER TRINITY.

*The Collect.*

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Psalm xlvi. and this Collect go together.

The Psalm reminds us of the Collect.

The Collect reminds us of the Psalm.

We use the Psalms as we use the Collects very often without thinking when, or by whom, or why, they were written.

In 2 Kings xviii., xix, we read of the invasion of Sennacherib, how ten tribes were swept away, the fortified cities of Judah taken, except Jerusalem. Isaiah says, "Even to the neck" (excepting the neck and the head), (Isaiah viii. 8,

Hezekiah then, sought God as his refuge and strength, God heard his devout prayers; he asked faithfully, and he obtained effectually.

ILLUSTRATIONS.

1. St. Peter's imprisonment. The Church seeking God as their refuge and strength.

God ready to hear the devout prayers of the Church.

They asked faithfully and they obtained effectually.

2. St. Stephen's prayer. In his hour of martyrdom he needed to cry to his *Refuge and Strength.* God was ready to hear his devout prayer. He asked faithfully (was he not "a man full of faith"?) and he obtained effectually. If St. Stephen had not prayed, the Church would not have had St. Paul. The Church owes St. Paul to the prayers of St. Stephen.

3. Elijah's prayer on Mount Carmel (1 Kings xviii.).

*Refuge*—a safe place, shelter from danger, *e.g.* Cities of Refuge.

*God is a refuge* in trials and dangers when He protects us by removing them. *God is our strength* when He gives us strength to bear them.

*Strength.*—The palsied man (St. Matt. ix. 2, etc.). David with Goliath.

Each weak and yet each strong.

Examples of men who found God their refuge and strength:

Jacob (Gen. xxxii. 11, 12), Joseph (Gen. xlix. 22, 24), Moses (Psalm xc. 1), Job (xxiii. 6), David

(1 Sam. xxiv. 15), Elijah (1 Kings xix. 8), Daniel (vi. 22.)

The course of true prayer may be compared with the course of—

Noah's dove sent forth.

Noah's dove rested awhile.

Noah's dove returned.

God's holy dove sent down from heaven.

God's holy dove broods over man's heart to quicken in it the holy desires which are the soul of prayer. The desire so quickened mounts again, as it were on the wings of the holy dove towards God.

*All godliness* (Phil. ii. 13) — good thoughts, words, deeds.

*Be ready to*—or be present to. Make some gracious sign of thy favourable acceptance. See God's answer (Isaiah lxv. 24).

*Devout prayers* — reverent, earnest, penitent (Psalm lxv. 1, 2; Prov. xv. 8; St. James v. 16). Contrast—

"Lift up your *hearts*."

"This people draweth . . . *lips*."

St. Paul's prayer was a devout prayer (2 Cor. xii. 8). God made His gracious presence felt. St. Paul more than acquiesced when his prayer was not granted in his own way. Devout prayers are those offered with—

(*a*) Sincerity; (*b*) faith; (*c*) submission.

*Faithfully*—sure of God's will and sure of God's power.

The leper doubted the will, "if Thou *wilt*."

The father of the lunatic child doubted the power. "If Thou *canst*."

The anchor must have two flukes if it is to hold fast.

St. James i. 6 compares to a wave, a mind sometimes exalted to heaven with hope, then depressed to the deep with fear. Sometimes rolling to the shore of success with rapidity of motion, then receding as fast towards the gulf of despair.

To ask faithfully is not to have a mere general persuasion that God will give us what it is best for us to have; but a *specific* persuasion that this or that thing is according to His will, and that He means us to ask it, and means in some way or other to give it to us. Take the case of St. Peter's imprisonment (Acts xii).

*Faithfully.*—The Pharisees sought direction, but it was to entangle Christ in His talk. "Jesus perceived their wickedness." If we had faith we should obtain more. "Ask, nothing doubting."

*Obtain effectually*—in fact, really, thoroughly. This rebukes the notion that prayer has only value to him who prays; that it effects nothing, alters nothing externally; is simply useful as exercising a soothing, healing, sanctifying influence on our own minds; that it is no more than "a potent inner supplement of a noble outward life."

We should call (and especially in time of trouble) upon God, (Who can remove our trouble if He sees fit, or help us to bear it), our refuge and strength, from whom all devotion comes in the first place, to answer (in such a way as He knows to be best) the devout prayers (prayers full of heavenly desires, affections, and aspirations) of His people, and ask Him to give us this great boon, that those things which we ask in faith (firmly persuaded that what we ask is according to His will, and that He is able and willing to give it) we may get to the relief of our necessity and to the setting forth of His glory.

## THE FOUR AND TWENTIETH SUNDAY AFTER TRINITY.

*The Collect.*

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Collect may be illustrated by the story of Laocoön and the serpents twisting themselves

round his limbs, he struggling in vain to get free; so the sinner needs to be delivered from the bands of sin.

The soldier caught in the weeds and drowned, after struggling in vain to get clear. So the sinner needs to be delivered from the bands of sin.

The rich young ruler (St. Matt. xix. 16) is another example. The band was powerful, though unseen, unsuspected perhaps. So we need to be delivered from the bands of our sins, and to be absolved from our offences.

*Absolve*—to loose from. Our Lord has "left power to His Church to absolve all sinners, who truly repent and believe in Him" (*Visitation of the Sick*). Baptism "for the remission of sins" is the first Absolution. For sin after Baptism there is Absolution after the general confession of sin in the daily services, in the Communion Service, and privately after a special confession.

*People* (plural) all.—Notice the intercessory nature of the prayer, so in the Lord's Prayer "our" . . . "us."

*Offences*—transgressions.

*That through thy bountiful goodness.*—See two instances in the Gospel (St. Matt. ix. 18-27).

1. The daughter of Jairus.
2. Hem of garment.

*Delivered*—"absolved" and "delivered." *Cf.* "pardon and deliver" in the Absolution, Holy Communion. *Illust.*: Absolution, Nathan and

David (2 Sam. xii. 13), see also the story about St. Philip Neri and the young man "pardoned and delivered" from the bands of his sins.

*Bands*—1. Chains binding a prisoner. The grave clothes of Lazarus, "loose him and let him go," "we be tied and bound with the chain of our sins."

2. Debts. The punishment by Roman law for debt—debtors—was to be sold into slavery. Lord's Prayer, "Forgive us our *debts*." Christ's parable (St. Matt. xviii. 23).

Sin is a slavery; here is the teaching of the text; here is the teaching of the Collect.

Any wilful sin, admitted into the heart, cannot remain at a standstill there. Must ever bring the man more and more under its dominion. Sin the tyrannous mistress puts him ever to viler drudgeries.

Small sins lead to great ones (*e.g.* Judas). Sins of desire, sins of act, falling from one wickedness to another. No sin can be regarded as an isolated thing, it casts forth its roots.

Some sins especially have this quality.

(*a*) Vanity.

(*b*) Love of money.

3. Impurity—the lust of the flesh.

If only the young man could really realise this—see himself as he shall be—he would start back in horror and amazement. Too often the arch-deceiver holds up a flattering glass. There is a

glass, the glass of God's word.—See *Christian Year* (*St. Bartholomew*).

Surely we need the prayer, "absolve Thy people," etc. Let us not say with the Jews, "We never were in bondage to any." So far as we have committed, or are committing, any sin, we are in bondage to it.

Contrast: "Servants of righteousness," our hearts and all our members, hands, feet, eyes, ears, mouth, yielded to God, whole will sounding an echo of His.

He Who is the Truth has said, "The Truth shall make you free"; *i.e.* in Him there is freedom; there is none elsewhere.

*Frailty*—weakness of resolution.

"Pardon our offences,
Loose our captive chains."
*Hymn* 194 *A. and M.*

"O great Absolver."
*Hymn* 252 *A. and M.*

## Illustrations.

1. When Bishop Patteson was a child, he used to say that he wished to be ordained, because he longed to say the Absolution, and thus "make people so happy." The son of one, and the nephew of another of England's most eminent judges, he knew well what a verdict of "not guilty" implied to a prisoner on his trial; and

this knowledge he had been taught to apply to higher matters.

2. Chosroes, King of Persia, had a general named Rustem, who was accused of acting treacherously towards his sovereign. "What shall I do to him?" he asked his ministers. "Put him into chains," they replied. The king sent for Rustem, but instead of putting him in prison he loaded him with fresh favours. The kindness of the monarch touched Rustem's heart, and established him in fidelity to his sovereign. Afterwards, Chrosroes said to his ministers, "I have followed your advice, and have secured Rustem by the firmest bands and the strongest chain of all—gratitude."

## THE FIVE AND TWENTIETH SUNDAY AFTER TRINITY.

*The Collect.*

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

This is the last Sunday Collect in the Prayer Book.

The Collect for the Sunday before Advent.

It comes to us with a history of 1,200 years.

It is a Collect which has been offered from the lips and from the hearts of Churchmen, from the time of Gregory the Great to our own time.

It is a Collect which joins together the whole of the divided Western Church; a Collect which the Bishop of Rome prays to-day as well as every English clergyman in his parish Church.

The last Sunday of the Christian year is the right time for Christian people to look backwards to the Church's year now ending; forwards to the Church's year now coming. And, as a fitting prayer, our Mother, the Church, bids us pray God to "stir up our wills." She speaks to us in the words of the shipmaster who roused Jonah of old, "What meanest thou, O sleeper? arise, call upon thy God." Happy will it be for each one of us who is effectually roused, as Jonah was, who afterwards brings forth "the fruit of good works" as Jonah did in his errand to Nineveh.

There was another sleeper of whom the Bible tells us: one who thrice slept and thrice was stirred up. A fourth time he slept, and when he was stirred up the fourth time it was too late. "I will go out," he said, "as at other times before and shake myself," but "he wist not that the LORD was departed from him."

*Stir up*—to awaken, to incite (2 Pet. iii. 1). God stirs up His people:

1. As Lydia was stirred by preaching (Acts xvi. 14).

2. By afflictions. "Before I was troubled" (Psalm cxix. 67).

3. By mercies. "He hath inclined His ear unto me," etc. (Psalm cxvi. 2).

By the Festivals and Fasts of the Church.

"We have piped unto you."—Christmas and Easter.

"We have mourned unto you."—Lent and Advent.

People said to have been stirred up:

1. "The Lord stirred up the spirit of Cyrus" . . . to build the temple (Ezra i. 1).

2. Zerubbabel . . . "and they came and did work" (Haggai i. 14).

3. St. Paul's spirit was stirred in him at Athens (Acts xvii. 16).

In each of these cases of "stirring up" "the fruit of good works" followed.

*The Wills*—souls' desires. We have free will. We can accept or refuse as we will (see illustration at end. *Story of the murderer and the saintly woman*). The great disease of the will is lethargy, drowsiness; it is apt to relapse into slumber. There is in all of us a tendency, an inclination to "settle down upon our lees," to be contented with our present attainments. Like the prisoner of Chillon, we are satisfied with our present miserable condition.

*Faithful people.*—The Collect is a prayer for Perseverance; meant for and suitable for those

who, walking along the right road, have grown drowsy, languid, and cold. If we use it rightly it means that we are dissatisfied and ashamed of what we have done in the past year, and resolved to take one more steady, good start with Advent. No faithful person is satisfied either with the quantity or quality of his own good works.

*Plenteously bringing forth the fruit of good works.*—Our good works are too much like "the shaking of an olive tree, and as the gleaning grapes when the vintage is done" (Isa. xxiv. 13). The virtuous woman "layeth her hands to the distaff" (Prov. xxxi. 19, R.V.); the distaff is what she has to do. On the spindle is what she has done. She is praised for what she has done, not for what she has to do. So we should look both to our distaff and to our spindle. Action is the result, and ought to be the immediate result of stirring up. To be more fruitful in holy thoughts, words, and deeds, to the praise and glory of God (St. John xv. 8); a plenteous crop is to be the object of our ambition. For this we must labour and pray day by day (Hosea xiv. 8). If a man judge himself by religious affections and sentiments there may be much room for deception. Tangible "good works," the sacrifice, for instance, of one's means or time to do good to others, are a safer and surer test.

*May of Thee be plenteously rewarded.*—"Verily there is a reward for the righteous." The reward

set forth prophetically in the Epistle, and typified in the Gospel, is of free grace.

On earth, assurance of adoption (St. Luke vi. 35, Gal. iv. 6, 7).

In heaven, unspeakable joys (Isaiah lxiv. 4). "The blessed necessity of sinlessness"—freedom from liability to slip back.

ILLUSTRATIONS.

I. The king of the Heruli, in a certain battle, sent a watchman to the top of a tree to see how fared the battle; "And," said he, "if you tell me that things go not well, I will cut off your head. How goes the battle?" "Excellently well, Sire!" Presently the dust and tumult increased, and was nearer the king. "How goes the battle?" "Prosperously, Sire!" A crowd of flying soldiers sped by. "How goes the battle?" "Exceedingly well, Sire!" Then a charge of the enemy's horse swept on, surrounded the king, and captured him. Do we not act much like Rudolf? Do we not wish all to be excellently well, and indeed persist in believing it to be so, till too late?

II. The story is told in the life of a saintly woman (Sœur Marie of Liège) that she was present at the execution of an impenitent murderer, and she saw in vision above him a large cloud illuminated with golden sunlight, swollen with blessings and ready to burst in love upon him, waiting only for his uplifted hand in prayer, for

one expression of *desire* for forgiveness. But none was found, and the cloud of blessings rolled away. *B. Gould's Sermon Sketches, page* 197.

III. The result of stirring up.

One orator made the Greeks say, "What a fine speech!" There was admiration.

The other orator made them say, "Down with Philip." There was action.

---

## ST. JOHN BAPTIST'S DAY.

### *The Collect.*

ALMIGHTY God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

---

"He was a burning and a shining light" (St. John v. 35).

"A prophet? Yea, I say unto you, and much more than a prophet" (St. Luke vii. 26).

Four scenes:—

1. David and Nathan (2 Sam. xii.).
2. Ahab and Elijah (1 Kings xviii.).

3. Herod and the Baptist (St. Mark vi. 18).

4. Theodosius and Ambrose after the Massacre of Thessalonica (Note 1).

Providence—foresight and arrangement.

Wonderfully born.—Miracles marked his birth.

(*a*) The prophecies of Isaiah, B.C. 700 (Isaiah xl. 3).

(*b*) Malachi, B.C. 400 (Mal. iii. 1).

(*c*) St. Gabriel (St. Luke i. 5-25).

(*d*) His parents aged.

Miracles did not mark his life. "John did no miracle" (St. John x. 41). There would have been a risk of his being mistaken for the Messiah. He was

*Sent to prepare the way :*

*By preaching of repentance.*—The repentance which he preached was religious earnestness. He bade people be in earnest about their souls. The first step to be taken before proposing to go any higher.

"By pointing out Jesus to his two disciples" (St. John i. 36).

"He sent two disciples to Christ during his imprisonment" (St. Luke vii. 19).

Result: "They went and told Jesus" (St. Matt. xiv. 12).

*Doctrine and holy life*—both were of a piece. He practised what he preached.

1. He showed his own earnestness by communing with God:

(*a*) In Nature.

(*b*) Holy Scripture.

Imploring that the Dayspring from on high might visit his own soul.

2. Only two wants—those the simplest.

(*a*) Clothing—camel's hair.

(*b*) Meat—locusts and wild honey (St. Matt. iii. 4).

*Repentance*—the race-course, not the goal. He pointed his hearers to the Lamb of God. He himself received Christ. "He that hath the bride is the bridegroom" (St. John iii. 29). St. John was the friend of the bridegroom.

We pray so to walk in the light of the—

(*a*) Truths which he taught, and

(*b*) The example which he set.

*Truly*—not like Judas, John taught how (St. Luke iii. 10-14).

The publican, the soldier, the people.

*Constantly speak the truth—i.e.* persevering and persisting in it. He spoke the truth.

(*a*) Of *himself*, "I am not the Christ" (St. John i. 20).

(*b*) Of *Christ*, "This is the Son of God" (St John i. 34).

"All things that John spake of this man were true" (St. John x. 41).

(*c*) Of those who came to him.

"Generation of vipers" (St. Matt. iii. 7).

*Boldly*,—remembering — Micaiah against 400

(1 Kings xxii.). Elijah against 450. Christ against the mob. Noah against the world. Athanasius against the world.

*Rebuke vice*—by a good life: to do *right* is better than to do *good.*

*Patiently suffer.*—We ought to endure the greatest *sufferings* rather than commit the *least* sin.

St. John Baptist suffered not only in martyrdom. Also

(*a*) Loss of liberty.

(*b*) Loss of work and teaching.

(*c*) Loss of usefulness.

How much easier and pleasanter to have said nothing. How much greater a prospect of doing good by conniving, by saying nothing about what was wrong.

His prison door was locked; as it were, on the inside. Like Wellington, "he stood like a tower four square." No "reed shaken with the wind" (St. Luke vii. 24). Unlike Pilate, seeking to content the people, and dying a miserable death in exile, neither respected nor regretted.

Unlike and yet like him to whom we owe the Collect—Cranmer.

Of Chrysostom it was said, "This man fears nothing but sin." Such there have been in modern times (Note 3).

ILLUSTRATIONS.

I. The Emperor Theodosius, having unjustly

caused many people in Thessalonica to be put to death, went to Milan, and repaired to the Church to pray within its walls. When he drew near the gates, he was met by Ambrose, the Bishop of the city, who took hold of him by his purple robe, and said to him in the presence of the multitude, "Stand back, a man defiled by sin and with hands imbrued with blood unjustly shed, is not fit, without repentance, to enter these sacred precincts, or to partake of the Holy Mysteries." The emperor, struck with admiration at the boldness of the Bishop, began to reflect on his own conduct, and with much contrition retraced his steps.

II. "An iron-worker, in South Staffordshire, who was notorious for the use of blasphemous language, was converted to God. His fellow-workmen soon found out the change in him, and set themselves with all their might to make him swear again, thinking that if they could once succeed, he would forsake his new-found religion. Every expedient having failed, they one day stripped him of his clothes, and threw him down on the ground. Then one of them took some melted iron in a ladle, and with many an oath and foul expression, poured it on his naked breast. He remained silent and scarcely even flinched, though the agony must have been intense. From that day his persecution ceased; and before long, many of his work-mates learned to accompany

him to the house of God."—*Missioner's Manual of Anecdotes.*

III. At 4 A.M. on one Christmas Day there was a celebration of the Holy Eucharist in a German Cathedral. The great church was quite dark, except for the candles on the altar which were burning, for there was no provision made for lighting it. But by degrees the people came in, and each brought a little wax taper, a little twisted coil of yellow, or white, or red wax, and the end was lighted and uncoiled as wanted. Little by little, as the people arrived, the light began to spread through the vast building from the tiny sparks of their candles; at last the great Cathedral was full from end to end, and twinkling everywhere, down the nave, behind the pillars, along the aisles, in the transepts, all round the choir, with more than a thousand lights. . . . . The Church of God on earth is lighted by the little lamps of the disciples of Christ.

St. John Baptist was "a burning and a shining light."

---

## ST. PETER'S DAY.

### *The Collect.*

O ALMIGHTY God, who by thy son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed

thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

---

Amongst the Apostles, St. Peter was plainly the first, and so he stands in the lists of the Apostles. So is his name most frequent on the Gospel pages. Chief and leader he was, if not the oldest of the Apostles. To him was spoken the thrice repeated and the thrice varied command (St. John xxi. 15-18).

Christ Himself is called the "Great Shepherd of the sheep" (Heb. xiii. 20).

*Great*—because others feed but part of the flock. He feeds the whole flock.

*Great*—because others feed sheep not their own, He feeds His own sheep. None but He can say, "Feed *My* sheep." We are "the sheep of His pasture." "The sheep of His hand."

To St. Peter, first among the under shepherds, were given *many excellent gifts.*

(*a*) The gift of the good confession, "Thou art the Christ" (St. Matt. xvi. 16).

(*b*) The gift of the keys.

1. The key of the Word.
2. The key of the Sacraments.

Both keys to be used.

1. Among the Jews, on the day of Pentecost (Acts ii.).

2. Among the Gentiles, at the house of Cornelius (Acts x.).

(*c*) The gift of *binding* and *loosing*, *forbidding* and *permitting*.

Examples: 1. The Gentiles and circumcision (Acts xv. 7-11).

2. Ananias and Sapphira (Acts v. 1-11).

3. Simon Magus (Acts viii. 18-24).

(*d*) The gift of miracles (Acts ix. 40, 41.; v. 15).

(*e*) The gift of humility. "Lord, not my feet only" (St. John xiii. 6-9).

"Stand up: I myself also am a man" (Acts x. 26).

"I am also an elder" (1 St. Peter v. 1).

*Commandedst him earnestly—i.e. thrice.* Christ's prayer (St. Matt. xxvi. 44); St. Paul prayed *earnestly* thrice (2 Cor. xii. 8).

St. Peter was *pardoned*, for—

1. The women gave their message (St. Mark xvi. 7).

2. Christ showed Himself to him (St. Luke xxiv. 34).

Was he re-instated? As Jonah had a second command. St. Peter was commanded

*To feed.*—"Feed My lambs." "Tend My sheep" (R.V.). "Feed My sheep."

Two kinds of *feeding*:

1. By Word—by Sacraments.

2. *Tend* by visitation; organization.

*Pastor*—a feeder. A deacon is an *under-feeder.*

(*a*) of Word—by preaching.

(*b*) of the Sacraments—by assisting.

*Diligently—i.e. willingly* (1 St. Peter v. 2). With *promptness and alacrity* (1 St. Peter v. 2). Experimentally. "Take heed to yourselves . . . and to all the flock" (Acts xx. 28).

*The people obediently to follow the same.*—A disobedient people would impair the lustre of the pastor's crown. "My joy and crown" (Phil. iv. 1).

*That they may receive the crown.*—An extension to the flock of the promise to the elders.

*Of everlasting glory.*—St. Peter at the Transfiguration (St. Matt. xvii. 8).

(*a*) The light faded; (*b*) the forms of Moses and Elias faded; (*c*) the cloud dispersed; (*d*) the Father's voice died away; not so the everlasting glory.

---

"Lord, whither goest Thou?"

It is said that Nero commanded St. Peter to be cast into prison, and resolved that he should die. The Christians in Rome begged St. Peter to escape. At first he refused, but at length he yielded. Coming to the gate of the city, he is there said to have met with our Lord, Who was just entering the city. St. Peter asked Him, "Lord, whither art Thou going?" When He replied, "I have come to Rome to be crucified a

second time." From this answer St. Peter inferred that he was himself worthy of reproof. The Apostle therefore returned to his prison.

Christ's first command and last command to St. Peter and to us (St. Matt. iv. 19; St. John xxi. 21, 22), "Follow thou Me."

## ST. JAMES THE APOSTLE.

*The Collect.*

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

St. James the Apostle, the brother of John, the son of Zebedee and Salome. His day, July 25th.

Not St. James the Less, the Bishop of Jerusalem, the author of the Epistle of St. James, whom we commemorate with St. Philip on May 1st.

We may regard his life as a succession of calls.

*Call I.*—The call to consider the claims of

Christ. St. Andrew found "his own brother Simon, and saith unto him. We have found the Christ. And he brought him to Jesus" (St. John i. 41, 42). So almost certainly John had communicated his convictions to his brother James.

*Call II.*—The call to be a disciple in a more formal way than he had been before. "He called them. And they immediately left the ship and their father, and followed Him" (St. Matt. iv. 21, 22). On this passage is built the Collect for St. James' Day. This immediate obedience to the heavenly call was the last stage in a process which had been long going on in his mind.

*Call III.*—The call to be one of the twelve Apostles (St. Matt. x. 1). The new name conferred upon James and John (Boanerges, sons of thunder) was a name of honour, telling of their zeal and fire for their Master; but a name of warning, lest their zeal should be turned in wrong directions. See St. Mark ix. 38; St. Luke ix. 54-56; St. Matt. xx. 20-23.

*Call IV.*—The call to be one of the chosen three, together with Peter and John. For this call see St. Mark v. 37; St. Mark ix. 2; St. Mark xiv. 33.

*Call V.*—The call to martyrdom. Herod "killed James, the brother of John, with the sword" (Acts xii. 2). See St. Matt. xx. 23. St. James is the only Apostle whose death is recorded in the New Testament. He was the first

martyr among the twelve. We read of the death of Judas (Acts i.) but we read he "fell from the Apostleship by transgression" (Acts i. 25).

---

COLLECT.

*Leaving his father and mother and all that he had.*—James and John had something to leave for Christ's sake. In the first place their father was alive, and they acted as his partners and assistants. Thus there was in their obedience to the call, the breaking of a natural tie. "He that loveth father or mother more than Me is not worthy of Me" (St. Matt. x. 37).

But St. James had this world's *goods* to leave, as well as this world's *ties*. Since Zebedee had "hired servants" (St. Mark i. 20), James and John were probably in better circumstances than Andrew and Peter. But they gave all up. It was not much. Yet like the widow's two mites, which make a farthing, it was all that they had, even all their living. See St. Mark xii. 42. There was unhesitating self-sacrifice.

*Without delay*—"immediately." See St. Matt. iv. 22. It is the same Greek word which is used to denote the instantaneousness of our Lord's cures. "*Immediately* his leprosy was cleansed" (St. Matt. viii. 3); "*immediately* their eyes received sight" (St. Matt. xx. 34); "*immediately* the fever left her" (St. Mark i. 31); "*immediately* he arose, took up the bed, and went forth" (St. Mark ii.

12); "*straightway* the damsel arose, and walked" (St. Mark v. 42). Elisha said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee" (1 Kings xix. 20).

One said, "Lord, I will follow Thee, but let me first go bid them farewell which are at home at my house" (St. Luke ix. 61). But St. James's obedience was instant obedience.

*All worldly affections.*—This corresponds to "all that he had." *Worldly affections*—are a certain rooted persuasion that worldly resources, and the comforts and luxuries which they are the means of procuring, are all we need to make us happy.

*All carnal affections*—affections of the flesh. This corresponds to "his father." Many place their happiness in home. Home is an earthly paradise to them, in which to find all that is required to content the soul and satisfy its cravings. We must place our happiness on high, out of the reach of death and bereavement. Christ will have the first place in our hearts. "He that loveth father or mother or wife or child more than Me is not worthy of Me" (St. Matt. x. 37). Christ has called us as clearly and as certainly as he called St. James. See 1 St. Peter i. 15. Our obedience to the call does not usually necessitate the leaving father and mother, and all that we have. But even now such circumstances sometimes arise. In all cases, however, all

worldly and carnal affections must be forsaken, if the call is duly heeded and followed.

*Ready to follow Thy holy commandments.*—The Baptismal vow to renounce goes before the vows to believe and to obey. A balloon, though filled with gas, cannot rise into the air until that which binds it down to the earth has been loosed.

The commandments of God are here represented as calling us, as Christ called His disciples. The Psalmist said, "I made haste, and prolonged not the time to keep Thy commandments" (Psalm cxix. 60).

We must say (and mean what we say), "Thy will be done in earth, as it is in heaven.

## ST. BARTHOLOMEW THE APOSTLE.

### *The Collect.*

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

If Bartholomew and Nathanael are not two names of the same man, St. Bartholomew is an Apostle of whom Scripture tells us nothing beyond his name. The Collect speaks of him in very

general terms, which would apply equally well to any other Apostle.

But there is reason to think that Bartholomew and Nathanael are two names of the same man: For—

(*a*) Bartholomew was only a name taken from his father's name. His father's name was Tolmai, and he was therefore called Bartholomew, or the son of Tolmai. So Peter was called Bar-jona, the son of Jona (St. Matt. xvi. 17; St. John i. 42). We might then reasonably expect to find some other name for this Apostle. And such a name we think we do find in Nathanael.

(*b*) In each of the three first Gospels we find Bartholomew in the list of the twelve Apostles. Nowhere in the first three Gospels is Nathanael once named. In St. John's Gospel, the case is just reversed, Bartholomew is nowhere mentioned there; Nathanael is named twice (St. John i. 45-51; xxi. 2).

(*c*) In St. John i. Philip brought Nathanael to Jesus; in the three lists of the Apostles, Philip and Bartholomew are always next to each other.

(*d*) St. Matthew, who tells us how the Apostles were sent out two and two, seems to give us the names of the Apostles in pairs; and Philip and Bartholomew are coupled thus together (x. 3).

(*e*) In St. John xxi. Nathanael is named with the Apostles.

All these facts put together seem to show that

Nathanael and Bartholomew were the same Apostle; and to show that the words which were spoken to Nathanael were really spoken to Bartholomew, and to give us his character as "an Israelite indeed, in whom" was "no guile" (St. John i. 47).

1. *He was "an Israelite indeed,"* an Israelite in something more than name. "He is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Rom. ii. 28, 29).

Nathanael was a Jew both outwardly and inwardly.

We are to be Christians in something more than in name.

We are to be Christians inwardly as well as outwardly.

The character of a perfect man is described in Psalm xv. Eleven signs are given. Perhaps our Lord, in pointing to Nathanael, referred to this Psalm.

We may try ourselves by the eleven signs given in this Psalm.

2. *In whom is no guile. Guile* is not the same thing as guilt; *guile* = deception, *guilt* = sin.

Our Lord's words remind us of Psalm xxxii. 2, "Blessed is the man . . . in whose spirit there is no guile." The Psalm is one of the seven Penitential Psalms, and it seems to have been

composed by David after Nathan had declared God's forgiveness of David's great sins of adultery and murder. The words do not describe a man who is free from sin, but a man who is not a hypocrite, who is honest. Our Lord "did no sin, neither was guile found in His mouth" (1 St. Peter ii. 22). He left us an example that we should follow His steps. See 1 Peter ii. 21.

---

COLLECT.

I. Invocation. The point of the Invocation is: that true or sincere belief of the Word leads to the utterance of convictions.

Jeremiah resolved that he would no more incur reproach and daily derision for the testimony of God's Word; but the convictions of faith would utter themselves. "I could not stay" (Jer. xx. 9).

Amos says: "The Lord God hath spoken, who can but prophesy?" (Amos iii. 8).

St. Peter and St. John said, "We cannot but speak the things which we have seen and heard" (Acts iv. 20).

St. Paul said, "We . . believe, and therefore speak" (2 Cor. iv. 13).

So the living convictions of faith will impel those who are actuated by them to confess Christ before men. No one who truly believes can wrap up his convictions in his own breast.

And again, living convictions of faith will utter

themselves of necessity in a holy example. Our light may shine, as did St. Stephen's countenance (see Acts vi. 15), even when we have not words to speak.

II. Petition.

*Part* 1. The Word of God in the mind of a pious Jew was chiefly a commandment to be obeyed. And yet such Jews professed with the utmost sincerity an intense and fervent love of it. "Oh, how love I Thy law! it is my meditation all the day" (Psalm cxix. 97; see also verses 20, 47, etc.).

*Part* 2. It is equally necessary for all, clergy and laity alike, to *love* the Word which the Apostles believed and preached. But a distinctive duty of the clergy is the *preaching* of the Word.

The special duty of the Christian laity as regards God's Word is "to receive the same."

"Receive with meekness the engrafted word, which is able to save your souls" (St. James i. 21).

It must be received "not as the word of men, but as it is in truth, the word of God" (1 Thess. ii. 13).

It may and does come *through* man; but it must be regarded as coming *from* God.

---

N.B.—The Word of GOD = Jesus Christ.

## ST. MATTHEW THE APOSTLE.

### *The Collect.*

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

---

*Almighty.*—The call of St. Matthew is recorded by himself in St. Matt. ix. 9, in the midst of miracles. His conversion was no less marvellous than the healing of the man sick of the palsy (ix. 2-8), or the raising of Jairus' daughter from the dead (ix. 18, etc).

At Capernaum, St. Peter caught the fish with a shekel in its mouth.

At Capernaum, St. Matthew was constrained to give up his money. Levi was his name in his old life (St. Mark ii. 14; St. Luke v. 27). He was called Matthew in his new life (St. Matt. ix. 9, x. 3).

St. Simon was also called Peter (St. Matt. x. 2; St. John i. 42); Saul was also called Paul (Acts xiii. 9).

We see here Christ's attractive power. It was a great instance of this, when He drew to Himself

Andrew and Peter (St. Matt. iv. 18-20); it was a far greater instance, when He drew to Himself the publican Levi (St. Luke v. 27, 28). If Andrew and Peter gave up much for Christ, Matthew gave up more; if the fishermen could and did return afterwards for a time to their old calling (St. John xxi. 2), the publican left his trade for ever.

"When king Saul saw any *strong* man, or any *valiant* man, he took him unto him" (1 Sam. xiv. 52), but Christ (like a skilled workman) showed His power and skill, when He chose the most unpromising materials with which to work.

So was Moses chosen to lead the Israelites, although he was "slow of speech and of a slow tongue" (Exodus iv 10).

Jeremiah was but a child (Jer. i. 6).

Among the Apostles, "not many wise men after the flesh, not many mighty, not many noble, were called" (1 Cor. i. 26).

He Who began by calling those who at least followed an honest calling as fishermen, did now call one whose calling was nothing less than infamous. No stronger proof than this could well be given of His power.

The trade of a publican was universally hated and despised. It was a Jewish proverb that no promise need be kept if made to a thief, to a murderer, or to a publican. Our Lord said that one who had neglected to hear the Church, was to be "as an heathen man and a publican" (St. Matt.

xviii. 17). Publicans and sinners were named together (St. Luke xv. i.). What was the reason of the hatred and contempt?

1. The publicans were hated and despised by the Jews, because they collected taxes for the Romans, their heathen enemies.

2. The taxes which they collected were not fixed in amount by law, and opportunities of unfair dealing and extortion were at times freely used.

3. They who collected the money paid to enemies, were themselves Jews by birth, and were therefore joining against their own countrymen in supporting their subjection to Rome.

It was wonderful, therefore, that Christ should choose a publican for His disciple; it was wonderful that a publican should choose Christ for his master. Yet both of these things happened.

As Matthew was sitting *at the receipt of custom*, sitting in his office by the lake of Galilee, receiving the tolls from the ships which came across the lake, he heard that which was the first command and the last command of Christ, "Follow Me." The first command, as we read, that it was spoken to St. Andrew and St. Peter in St. Matthew's Gospel (iv. 19), and the last command of Christ, as we find it again spoken to St. Peter, in St. John's Gospel (xxi. 22), is the first and last command of Christ to us.

Probably St. Matthew had seen some of our

Lord's miracles in Capernaum; and heard some of His teaching, and had resolved to lay up treasure in heaven, but knew not what to do. The command now made this plain, and with *instant obedience* and *unhesitating self-sacrifice*, "he left all, rose up, and followed Him" (St. Luke v. 28).

Like David he gave up great wealth for the service of God (1 Chron. xxix.); like Elisha he gave a farewell feast to the companions of his old life (1 Kings xix. 21).

We have a third sign of true turning to God in the *care* which he showed *for the welfare of others*. "Many publicans and sinners sat also together with Jesus and His disciples" (St. Mark ii. 15). So St. Philip had brought Nathanael to Jesus (St. John i. 45-47); St. Andrew had brought his own brother Peter (St. John i. 41, 42); so St. Matthew brought his old companions to the "Friend of publicans and sinners" (St. Matt. xi. 19).

And Christ accepted the invitation to Matthew's house, as He accepted all invitations and refused none. Whether an invitation came to Him from Pharisee or publican, He went. He went amongst sinners, not to be like them, but to make them like Him; not to be a companion with them in sin, but to be to them a Saviour from sin. Even so have missionaries and philanthropists visited the dark places of the earth, to give them light

St. Matthew was—

First, a Disciple.

Secondly, an *Apostle.*

Thirdly, an *Evangelist.*

*To forsake*—not to "follow nor be led by." —*Baptismal Service.*

*Covetous.*—The Greek word translated *covetousness* in the New Testament means, *the habit of one who seeks to have more.* Covetousness is not the seeking a sufficiency, but a craving for and grasping after more than a sufficiency.

*Inordinate* — unchastened, immoderate. Job resisted *the inordinate love of riches.* See Job xxxi. 24, 25, 28.

What man has done with less assistance from above, it is possible for us to do with more assistance.

*Follow . . . Jesus Christ.*—We may follow Him—

1. With our prayers, refusing to let Him go, except He bless us. See Gen. xxxii. 26.

2. By proposing Him to ourselves as our model, and copying His example. See the Collect for Easter II.

3. With the desires and affections of our hearts, as the Apostles at the Ascension did with their eyes (Acts i. 10), seeking "those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

Thrice happy are we, if it can be testified of us in all these ways, as is testified of St. Andrew and

another; "Then Jesus turned, and saw them following" (St. John i. 38).

What was the character of St. Matthew?

(*a*) He was humble. For—

1. St. Luke (v. 29) tells us (and St. Matthew does not tell us) that he made "a great feast."

2. St. Luke (v. 28) tells us (and St. Matthew does not tell us) that he "left all."

3. In all other lists of the Apostles, Matthew is placed before Thomas; in St. Matthew (x. 3), Thomas is placed before Matthew.

"Humility is the first mark, the second mark, the third mark of a Christian."

(*b*) There was instant obedience in St. Matthew.

Elisha pleaded for delay (1 Kings xix. 20); St. Matthew did not.

(*c*) There was in St. Matthew unhesitating self-sacrifice. He left all; and that all was much.

(*d*) There was in St. Matthew care for others. He desired that the same sweet voice which had drawn him, might draw his companions from their old life (St. Matt. ix. 10).

The humility of Jesus Christ was far deeper (Phil. ii. 5-8).

His strict and instant obedience more perfect· (St. John iv. 34).

His unhesitating self-sacrifice was far greater (2 Cor. viii. 9).

His care for others was far greater (St. Luke xix. 10).

## ST. MICHAEL AND ALL ANGELS.

*The Collect.*

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

---

*Michaelmas* is the mass of *Michael* and a Feast Day, so

*Christmas* is the mass of *Christ* and a Feast Day. See Tables and Rules, Prayer Book.

All Saints' Day tells us of the conquest of evil by men, women and children.

Michaelmas Day tells us of the conquest of evil by angels.

Saint means holy, and the word may be used of men (as St. Matthew), of women (as St. Mary,) of children (as St. Pancras), of our Lord (as St. Saviour), of a place (as St. Sepulchre).

St. Michael is described (in Daniel x. 13) as "one of the chief princes." In the margin of the A.V. he is called "the first of the chief princes."

*Archangel = chief messenger;*
*Archbishop = chief overseer;*
*Archdeacon = chief deacon;*
*Architect = chief builder.*

The twofold duty of angels set forth in this Collect is described in Hebrews i. 14. The R.V. says of the angels, "Are they not all *ministering* spirits, sent forth *to do service* for the sake of them that shall inherit salvation?" The A.V. says, "Are they not all *ministering* spirits, sent forth *to minister* for them who shall be heirs of salvation?"

The Greek words for *ministering* and *to minister* are as different as the words *liturgy* and *deacon*, which come from similar Greek words.

A. Ministering spirits. "*Thy holy angels alway do Thee service in heaven.*" The angels are set forth as priests of the heavenly temple, engaged in the service of praise and adoration. In the life of the holy angels there is an element of worship and devotion.

1. Isaiah vi. 1-4.
2. St. Luke ii. 13, 14.
3. Rev. v. 11, 12.

"With Angels and Archangels, and with all the company of heaven, we laud and magnify" God's "glorious Name," etc., at Holy Communion.

We, too, must be regular, and frequent, and always most reverent in the worship of God.

(Each of the Seraphim seen by Isaiah "had six wings; with twain he covered his face, and with twain he covered his feet" (Isaiah vi. 2. Do we cover our faces at prayer, or do we look about? Do we always kneel down?)

B. Sent forth to do service. In the life of the holy angels there is an element of active service on behalf of God's children, directed towards man. "*Grant that . . . by Thy appointment they may succour and defend us on earth.*"

1. 1 Kings xix. 4-8.
2. 2 Kings vi. 17.
3. Acts xii. 7-10.
4. Acts xxvii. 23, 24.

Angels ministered to our Lord after His temptation (St. Matt. iv. 11; St. Mark i. 13), and at His agony (St. Luke xxii. 43), and no doubt on many occasions which are not recorded. In Jacob's vision (Gen. xxviii. 12), the twofold duty of angels seems to be set forth. There were angels of God ascending and descending; some with faces turned to God, as in worship, some descending, as if intent on the relief of man. In the life of our Lord, constant exercises of devotion went hand in hand with constant relief of man's necessities.

We, too, must take an interest in the salvation of others, succour those who are in need, defend those who are helpless. Each of the Seraphim seen by Isaiah "had six wings . . . with twain he did fly."

"Thy will be done in earth as it is in heaven."

## Words.

*Everlasting.*—This word has been added to the

old Collect. It marks the difference between God and the angels. The angels are included in the "invisible" things named at the beginning of the Nicene Creed.

*Hast ordained.*—In the original it is *ordainest.* This indicates that it is an arrangement and disposition of things which, so far from being peculiar to ancient days and the times about which we read in the Bible, is still carried on. The perfect indicated that the arrangement was made once for all, but still continues in its results.

*Ordained*—disposed, arranged.

*Constituted, established.*—The word *constituted* has been added by the translators. The two English words have almost the same meaning. A similar repetition of words is common in the Prayer Book.

*The services of angels.*—There are nine terms which in various parts of the Bible are applied to angels.

*The services . . . of men.*—"God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. xii. 28).

"It is evident unto all men diligently reading the holy Scriptures and ancient Authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, Deacons."—*Preface to the Ordinal.*

*Wonderful.* — The highest angels are the guardians of little children. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven" (St. Matt. xviii. 10). In Oriental Courts only the highest courtiers are admitted to the presence of the sovereign. See 2 Kings xxv. 19; Esther i. 10, 14; *cf.* St. Luke i. 19; Rev. viii. 2. God cares most for those who cannot care for themselves.

*Alway do Thee service.*—In the Latin Collect the words are "alway stand before Thee to minister."

*Service*—worship and adoring contemplation. Those angels who stand before God in heaven are, according to the Latin Collect, also those who succour and defend men on earth.

*By Thy appointment.*—Words inserted by the translators. The angels act under God's special appointment, and are nothing more than subordinate agents.

*Succour*—hasten up to the aid of.

*Defend*—keep (harm) off.

The translators have put two words. There is but one in the Latin.

Angels—keep guard over children (St. Matt. xviii. 10).

Encamp about men (Psalm xxxiv. 7).

Offer the prayers of the saints (Rev. viii. 3, 4).

Rejoice when a sinner repents (St. Luke xv. 10).

Execute vengeance upon the impenitent (Acts xii. 23).

Resist the devil when he accuses (Zech. iii. 1-7; Jude 9).

Carry man's soul away when he dies (St. Luke xvi. 22).

Will sever the wicked from among the just at the end of the world (St. Matt. xiii. 49).

---

## ST. LUKE THE EVANGELIST.

*The Collect.*

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

---

*Evangelist*—means messenger of good news. Of the four Evangelists (St. Matthew, St. Mark, St. Luke, St. John), St. Matthew and St. John were Apostles as well as Evangelists. St. Mark and St. Luke were not Apostles.

*The Gospel* (good news) contains *good news* not good advice.

Only in three passages of St. Paul's writings is

St. Luke named; but these three give us to understand that he was a physician, united to the Apostle in the bonds of Christian fellowship (Col. iv. 14); that he was of Gentile extraction, which appears from the fact of his name occurring among those salutations at the end of the Epistle to the Colossians, which do *not* come from St. Paul's fellow-workers of the circumcision (see Col. iv. 14 with verses 10-11); thirdly, that he was St. Paul's "fellow-labourer" during his first imprisonment at Rome (Philemon 9, 23, 24), and in the second imprisonment stood by him (2 Tim. iv. 9, 10, 11). It appears from the Acts that St. Luke joined St. Paul at Troas, from which place St. Paul carried the Gospel for the first time into the continent of Europe (Acts xvi. 8, 9, 10). Observe the change of person between verse 8, "*they* came down to Troas," and verse 10, "immediately *we* endeavoured to go into Macedonia."

*Calledst Luke.*—We know neither the time nor the manner of St. Luke's call. We may very reasonably suppose that the numerous and marvellous miracles of healing which St. Paul wrought (so far beyond any effects to which the art of medicine was competent), had stirred a peculiar interest in the mind of the physician, and that the ministry of St. Paul and St. Barnabas for a whole year at Antioch (traditionally said to be St. Luke's native place) had intensified those

impressions which the miracles had made. See Acts xix. 11, 12.

The fisherman Peter, by a miraculous draught of fishes, was called to be a fisher of men. Perhaps

The physician Luke, by a profusion of miraculous cures, was called to be a physician of the soul.

*The physician.*—We find, both in St. Luke's Gospel and in the Acts, proofs that the writer was acquainted with medicine. Simon's wife's mother "was taken with a great fever" (St. Luke iv. 38); the father of Publius "lay sick of fever and dysentery" (Acts xxviii. 8, R.V.); St. Luke also records the bloody sweat (xxii. 44); he alone records the healing of Malchus' ear (St. Luke xxii. 51); he alone has preserved for us the proverb uttered by our Lord, "Physician, heal thyself" (St. Luke iv. 23). He records the command "to heal the sick" (St. Luke ix. 2), given to the twelve, and to the seventy (St. Luke x. 8, 9).

*Whose praise is in the Gospel.*—See 2 Cor. viii. 18. This is one of the instances in which our Church interprets for us in a certain way a passage of Holy Scripture, which good expositors have interpreted differently. The Collect holds St. Luke to be the person indicated by St. Paul. In this case "the gospel" will be the written Gospel of St. Luke.

*To be an Evangelist and Physician of the soul.*

—In no part of the New Testament are the repentance and faith, by which the spiritual patient resorts to the Great Physician, so beautifully illustrated as in the writings of St. Luke.

The repentance of the prodigal son (St. Luke xv. 18); the repentance of the penitent robber (xxiii. 40, 41, 42); the repentance of the publican (xviii. 13); the repentance of the woman in Simon's house (vii. 37, 38); the repentance of the Philippian gaoler (Acts xvi. 29, 30); the repentance of Saul (Acts ix. 6); these are all recorded by St. Luke, they all form a part of *the doctrine delivered by him;* and they one and all furnish instances of grace abounding to the chief of sinners.

*Doctrine*—teaching. In all of them too is seen the faith which throws itself, in despair of its own resources, on the righteousness which is of God.

*Wholesome*—health giving.

*The diseases of our souls.* Such are:

*The fever* of lust, or pride, or ambition.

*Paralysis* of the will.

*Blindness* of the eyes of the understanding.

*Deafness* of the inward ear.

*Proneness* of the natural heart to earth and the things of earth (see St. Luke xiii. 11).

These diseases are various in their forms, but they have all one root in the corruption of our nature. *Sins* are many, but *sin* is one. And the remedy for all of them is one and the same. As

all can be traced back to the fall of Adam, so can the remedy be traced back in all cases to the righteousness of the second Adam. And therefore we conclude this prayer by a rehearsal of this righteousness, "through the merits of Thy Son, Jesus Christ our Lord."

A physician must:

1. Ascertain the exact nature of the disease which he has to treat.

2. Prescribe the medicine which is best suited to counteract the disease.

3. See that his advice is carried out.

---

Ecclus. xxxviii. 2. "Of the most High cometh healing."

Ecclus. xxxviii. 12. "Give place to the physician, for the Lord hath created him."

Ecclus. xxxviii. 4. "He that is wise will not abhor them" (medicines).

Do we

1. Pay heed to those who tell us of our besetting faults?

2. Know what remedies we ought to use?

3. See that we use them?

God is the first cause.

A physician is but an instrument in God's hand.

We must be workers with God.

## ST. SIMON AND ST. JUDE, APOSTLES.

*The Collect.*

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

---

St. Simon is called in St. Matthew (x. 4) the Cananite (the word should be spelt thus, and not as in the A.V.); in St. Luke he is called Zelotes (vi. 15). Cananite means Zealot. He had belonged to the faction of the Zealots, who were conspicuous for their profession of extraordinary zeal for the law; and, doubtless, that same temperament made him zealous for the Gospel of Christ.

St. Matthew and St. Mark place him among the Apostles, and St. Matthew hints that he was sent out with Judas Iscariot. Perhaps his zeal was to inflame any lukewarmness in Judas.

St. Simon and St. Jude are coupled together; perhaps they were brothers. See St. Matt. xiii. 55.

St. Jude is also called "Lebbæus, whose surname was Thaddæus" (St. Matt. x. 3), and the son or brother of James (St. Luke vi. 16). He is mentioned in St. John xiv. 22.

*Who hast built.*—A wise master-builder will lay the foundation himself (see 1 Cor. iii. 10). This God has done (Isaiah xxviii. 16), but He builds by means of others. St. Paul tells us (Eph. ii. 20) that the foundation is that of the Apostles and Prophets.

*Prophets.*—The Prophets of the Old Testament, no less than the Apostles of the new, had, in a most important sense, contributed to the laying of the foundation of Sion. The whole series of them, ending with St. John the Baptist had prepared the way before the Saviour's face.

St. Paul is (in Eph. ii.) engaged in setting forth the unity between Jew and Gentile which had been brought about by Christ. Now the Apostles were, by Christ's commission, *preachers to the Gentiles* (see St. Matt. xxviii. 19); but the Prophets had been *preachers to the Jews exclusively.* The Apostles were not only the earliest *builders* of the Catholic Church, but they *were also its earliest members.* They were themselves, in a certain sense, foundations; not that the building reposed on them, but that they, with the faithful of the earlier dispensation, were *the first stones laid.*

*Jesus Christ Himself being the head Corner-stone.*—The corner-stone joins together two sides of a building. St. Paul is speaking (in Eph. ii.) of the unity of Jew and Gentile in Christ. See Eph. ii. 21, 22.

"In Whom all the building fitly framed *together.*"

"In Whom ye (Gentiles) also are builded *together.*"

No other distinction between man and man was ever so deep-rooted as the distinction between Jew and Gentile. The difference between Jew and Gentile is a typical difference. No less marked separation between man and man can maintain itself against the healing, reconciling, Gospel of Christ.

*Grant us so to be joined together.*—Before stones can form a secure and staple building they must not only be laid but cemented.

*In unity of Spirit.*—See Eph. iv. 3, 4. St. Paul speaks of *the Holy Spirit*, not *the spirit of man.* However, the two distinct ideas run into one another.

Uniformity (oneness of form) is not unity of spirit. There may be unity of spirit where there is not uniformity.

(N.B.—St. Simon and St. Jude are *joined together by their doctrine.*)

*Doctrine*—teaching. Every agreement, save that of agreement in the truth, would be a hollow and false one, giving way under pressure, and not worth striving for. We must *endeavour* to keep the unity of the spirit in the bond of peace (Eph. iv. 3). To endeavour is to be forward to study, to be diligent, to labour, to be careful, to keep. To

pray for unity without striving to ensure it, is like praying for harvest without ploughing or sowing.

*That we may be made an holy temple acceptable unto Thee.*—See Eph. ii. 21, 22. The unity between Christian and Christian is an indispensable condition of their constituting together an acceptable temple. How then can the Church in its present state, be an acceptable temple to God, meet for His indwelling?

1. In the ideal and intention of the Church's Founder, the Church is one and indivisible. So it was with the earthly Jerusalem. Even after the Captivity Psalm cxxii. was one of the songs sung by Jewish pilgrims, as they went up to Jerusalem.

2. God's ideal is not really frustrated, nor His design defeated, by the unhappy divisions which we see around us. All are not Christians who are so externally and by profession. But there can never be any real spiritual cohesion between a sincere Christian and a merely nominal one. On the other hand, so far as any two Christians are sincere in their profession of Christianity, so far they are really and truly approximating to unity with one another. The radii of a circle cannot draw near to the centre without drawing near one another, and souls cannot approach the same Lord without finding in Him a centre of unity, which binds them not to Him only, but to one another.

Each of us must take good heed :—

(*a*) That he has been placed upon the foundation.

(*b*) That he has been (and is) joined together with all other "living" stones of which the building consists.

(*c*) That he is endeavouring to forward the growth of the building.

## ALL SAINTS' DAY.

*The Collect.*

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord ; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee ; through Jesus Christ our Lord. *Amen.*

WORDS—

*Knit*—joined, united.

*Elect*—chosen.

*Communion and fellowship*—companionship, common possession.

*Mystical*—partly revealed by God, above the power of our natural reason to understand.

It has been said, "On All Saints' Day are

gathered up the fragments of the 'one bread' of Christ's mystical Body, that nothing be lost of the memory and examples of His Saints."

*Follow Thy blessed Saints.*—We are to follow the Saints as they followed Christ (*Illust.:* King Wenceslas, Note I.).

*In all virtuous and godly living.*—The heathen possessed virtues. Aristides, the just. Leonidas, the brave.

Godly living, something higher, has regard to God. His will, His law, His providence, His promises.

*Unspeakable joys* = the reward of saintliness. "The righteous live for evermore, their reward also is with the Lord, and the care of them is with the most High" (Wisdom v. 15; see also Wisdom iii. to verse 10). "They hunger no more, neither thirst any more; neither shall the sun light on them." "They shall see His face."

Of the company of the blessed Saints. "There be of them, that have left a name behind them that their praises might be reported." "And some there be, which have no memorial; who are perished, as though they had never been" (Ecclus. xliv. 8, 9). We are not likely to belong to the first class. We ought all at least to belong to the second.

The Saints are like flowers (Baring Gould's "Sermons to Children"). There is not a place on which the sun shines, where there are not flowers.

In Iceland the trees are stunted, there is scarcely any grass, but there is no lack of flowers.

Notice the infinite variety of flowers, and how they thrive in all sorts of places. High up on the mountain, down in the sultry plain—in the cold, raw winds of March, late in the autumn—the sea marshes, the cliffs. Everywhere, in all sorts of situations, in all sorts of climates, out of all sorts of soils, spring up the flowers God has made.

Everywhere, in all sorts of situations, in all ranks of life, out of every social deposit, the Saints of God arise.

In king's palaces, as St. Louis of France; in poor men's cottages, as Isidore, the ploughman; Cuthbert, the shepherd lad; in the country and in the town; among shepherds, gardeners, students, clerks, nobles, beggars. In the workhouse, in the farmyard, in the country-house, in the kitchen, in the lordly estate—a saint of God may grow.

"I cannot serve God where I live and work," says one. "You can. What can be fouler than the filth in which the water lily has her roots, the slime in which the newt and the worm wriggle, and yet what more stainless or sunlike than the flower."

1. The Saints had their beginnings. They were not always what they became in the end (*cf.* St. Augustine). They became Saints not because of their natural strong points, but in spite of their

natural weak points. In fact, Christ seemed to choose out the most unpromising materials.

(*a*) Matthew, the publican.

(*b*) St. Paul, the persecutor.

2. The Saints had their failings after they had made a beginning. The Scriptures read on their days tell us this :—

St. Thomas doubted.

St. Philip said, "Shew us the Father."

St. John and St. James sought a place on the right hand.

Between St. Paul and St. Barnabas there was a strife.

3. The supernatural gifts which they had, did not necessarily affect their moral character. "Though I speak with the tongues of men and of angels," etc. (1 Cor. xiii. 1). Judas worked miracles.

4. The means of grace which they had, we have, if only we will use them.

(*a*) Had they the words of Jesus? so have we.

(*b*) Public prayers, free access to the Scriptures, the Sacraments.

5. Seeing these things, the fault is our own, must rest with each man, if he is not on the way to become as holy as St. John or St. Paul.

## The Secrets of Saintliness.

Secret I. The Saints used opportunities of gaining saintliness: opportunities of self-denial:

of conquering sins of temper and tongue, etc. Small opportunities rightly improved make way for greater opportunities: the one talent rightly used qualifies for two or five or ten.

Secret II. When they failed, they began again and again. "How often?" "They fell as often as you fall." Perhaps the saintliest life will be found in the end to be nothing but a perplexed maze of beginnings.

Secret III. They sought for and they obtained the grace of perseverance—"The Queen of Virtues."

We are not to follow the Saint, but Christ in the Saint.

The lives of Saints, who were and are men and women, are useful as showing what Christianity is, as contrasted with what the world tries to make it. They are the veterans of the hard fought fight whose examples may well encourage those who are—

Nervous recruits. Loiterers. Camp followers of the Christian army, people who have no thoughts of fighting whatever.

There is plenty of competition in the business around us. There should be a holy competition in religion as to which can serve God best. The world says that nothing is impossible to cleverness and application.

The Holy Spirit says nothing is impossible to faith.

ILLUSTRATION.

*Note.*—St. Wenceslas, King of Bohemia, went forth one winter night with his page to succour a poor man. As they went the page's heart failed him. "Sire," he said, "I can go no farther." "Was not His journey from heaven a wearier and a colder way?" said the Saint. "Walk after me, put your feet in the marks mine have left in the snow." He did so and felt the cold no more. This is what happens when people give good examples; they render the practice of virtue sweeter and easier.

---

## THE SECOND COLLECT AT MORNING PRAYER, FOR PEACE.

*The Collect.*

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

---

"Have you found peace?" said one stranger to another. "I have found war," was the answer. The question referred to inward peace. The answer referred to outward peace.

The question referred to peace in the heart. The answer referred to peace in the circumstances.

The picture of "The Christian Martyr" represents the sound and peaceful sleep of one who is being roused to be exposed to wild beasts in the arena, and shows the difference between outward peace and inward peace.

"The last sleep of Argyle," one of the frescoes in the Houses of Parliament, represents the peaceful sleep of one who has received his death sentence, and has not found outward peace.

"The wicked are like the troubled sea" (Isaiah lvii. 20); but the righteous are also like the sea, the surface of which may be troubled whilst there is perfect calm in the depths.

Jesus said, "Peace I leave with you, My peace I give unto you" (St. John xiv. 27); but He also said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (St. Matt. x. 34).

The Church here on earth is militant, a fighting Church. For Christian men and women as well as for children, there is "a weary war to wage with sin."

There are many prayers for peace in the Prayer Book. Probably the reason is, that these prayers were written in a time of revolution and political agitations, in a time when an old order of things was being broken up and giving place to a new. Peace and security were what men in those days

naturally aspired after. But peace on the stage of the world is a very hollow thing without peace in the heart. The great lesson which this Collect teaches, as does the Second Collect at Evening Prayer, is that the peace which both of them ask for, is not so much an external as a spiritual peace, not so much peace in circumstances, as peace in the heart—a peace which may be had "in Christ" even in the midst of worldly tribulations.

This Collect is from the Sacramentary of Gelasius, and is therefore more than 1,400 years old.

### Notes on The Words.

*The author of peace.*—Eight times in the course of St. Paul's Epistles (reckoning the Epistle to the Hebrews as one of them) is God styled "the God (or Lord) of peace." And in one of these passages (1 Cor xiv. 33) our translators of the A.V. have inserted the word "author," which does not appear in the original, being mindful perhaps of the phraseology of this Collect. Peace of all kinds is from God, but especially spiritual peace.

*Peace* is with avowed enemies;

*Concord* is with those who are in the position of friends. Christ, in His great high-priestly prayer, prayed for His disciples "that they all might be one;" and this concord among believers, therefore, is what gives satisfaction to God and Christ.

*In knowledge of whom standeth our eternal life.*—

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (St. John xvii. 3). *Cf.* Collect for St. Philip and St. James's Day.

*Standeth*, *i.e.* consisteth. See 1 Cor. ii. 5 and Article IX.

*Whose service is perfect freedom.*—This reminds us of the Lord Jesus (St. Matt. xi. 30): that His yoke is easy and His burden is light, and again of those words of His Apostle: "Now being *made free* from sin, and *become servants* to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 22). Literal translation of Latin Collect "whom to serve is to reign."

*In all assaults of our enemies.*—Compare the words of the Catechism, "and that it may please Him to save and defend us *in* all dangers, ghostly and bodily." He who asks to be protected *from* them asks merely that the assaults may not be made. And it is often God's will for us that the assaults should be made. The prayer is that we may be invisibly shielded in the midst of all assaults of our enemies by His grace and providence, according to that prayer of our Master's for us: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (St. John xvii. 15).

*Assaults*—attacks.

*Surely*—confidently, securely.

*Thy defence*, not some strength of our own. When David was going against Goliath, he put off the armour of Saul. We must "put on" the whole armour of God (Eph. vi. 11). We must lean upon God, and thus become partakers of a heavenly strength.

*Any adversaries*, however numerous, however malignant. It is not so much the power of the adversaries against which we pray, as that fear of them which results from want of trust in God.

*The might of Jesus Christ* reminds us that we "can do all things through Christ which strengtheneth us" (Phil. iv. 13).

---

## THE THIRD COLLECT AT MORNING PRAYER, FOR GRACE.

### *The Collect.*

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

---

*The use of the Collect.*

However much pressed for time a boy or man

may be in the morning, he ought to make time enough to say this Collect and the Lord's Prayer, before he leaves his room and starts for his work.

However weary a boy or man may be at the end of his day's work, he ought to make time enough to say the corresponding Evening Collect ("Lighten our darkness," etc.) and the Lord's Prayer before he lies down to sleep.

In the old Statutes of Trinity College, Cambridge, every student is bidden to use this Collect before leaving his rooms. So every working boy and man might well do.

The Collect is really far more suitable for use by a workman going forth to his daily work before 6 A.M., than in Church on a Sunday Morning at 11.30. Think of the extra temptations and the extra dangers on weekdays and work-days.

The Collect is evidently meant to be used very early in the morning, when the words "the beginning of this day" are appropriate. It is a modern and a bad practice to have morning prayer at 11.

*The History of the Collect.*

"The germ of this noble Collect is found in the Sacramentary of Gelasius," and is therefore more than fourteen hundred years old. "In the Sacramentary of Gregory," who died thirteen hundred years ago, "it is found expanded, and in a form more nearly approaching to that which it bears amongst ourselves, while in the Sarum Breviary

it appears in its fully developed form, and is appointed to be said at Prime, or the first hour."

The "Use of the . . . Church of Sarum" was first adopted for the diocese of Sarum in 1085, and used in the new cathedral of Old Sarum in 1087, but eventually "became and continued for four centuries and a half, the principal devotional rule of the Church of England."

*The Explanation of the Collect.*

The Collect is based on Psalms xc. and xci. From the former (verses 1, 2), it derives its contrasting of the Eternity of God with the days of man (verses 3-12); and its prayer, "that all our doings may be ordered," etc. ("Prosper Thou the work," etc., ver. 17). From the latter Psalm it frames its petitions for bodily and spiritual protection . . . (verses 11-16).

The invocation of a Collect may be succeeded by—

(*a*) The recital of some doctrine, as that God is "always more ready to hear than we to pray" (Trinity XII.).

(*b*) Or of some fact recorded in Holy Scripture, as that God did "teach the hearts" of His faithful people, *Whitsun Day.*

(*c*) Or (as here) of a truth of our own present experience, as that God has "safely brought us to the beginning of this day." See Gen. xxxii. 10, 11.

*Safely.*—This word is added by the translators.

See Hosea ii. 18. Mention is made in the third Evening Collect of the perils and dangers of the night. When we rise in the morning, do we not often forget to thank God for having preserved us? How many have passed away in the night! Fire, murder, fatal sickness, mental distress (the hardest of all troubles to bear) have come to many. We set up our Ebenezer in the morning and say . . . "Hitherto hath the LORD helped us" (1 Sam. vii. 10-12).

*The same*—the same day. One day is enough for us to think about at a time. How many look too far ahead, and so grow disheartened! See the lesson for the Second Sunday after Easter. If we take care of the days, the life will take care of itself.

*Fall into.*—In the original we ask that we may *turn aside* into no sin. "The image is that very common Scriptural one of a man's conduct being his walk." A lad or man may turn aside into a tavern, or into bad company, or into a low music hall.

*Grant that . . . we fall into no sin*—deliver us from evil.

*Neither run into any kind of danger*—lead us not into temptation, "that it will please Him to save and defend us in all dangers ghostly and bodily."

*No sin.*—It is a pleasure to meet with scrupulousness. "There was but one crack in the lantern,

and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine, and shook the whole country for miles round. One leak sank the vessel and drowned all on board. One wound may kill the body; one sin destroy the soul."

*Any kind of danger.*—Æsop's fables of the "Collier and the Fuller," and of the "Husbandman and the Stork" warn us of the danger of bad company.

*Doings.*—Thoughts, words, and deeds.

*Governance.*—The word rendered "governance" is sometimes employed to denote the guidance of a ship by its helm. And we here pray that in passing through the sea of this troublesome world, on which we are now embarking for another day's voyage, we may be piloted by God's Spirit, Who uses our conscience as His compass, and as His chart the written word wherein are laid down all the shoals, hidden rocks, and quicksands, of which we must steer clear, and the bearings which we must observe, if we would reach eventually "the land of everlasting life."

*That is righteous*—that which is righteous. *Cf.* Ruth ii. 17; Neh. v. 9.

*In Thy sight*—"For that which is highly esteemed among men is abomination in the sight of God" (St. Luke xvi. 15). "The Lord seeth not as man seeth; for man looketh on the outward appear-

ance, but the LORD looketh on the heart" (1 Sam. xvi. 7). We must desire, pray, and labour, that all our doings may be righteous in God's sight, not be satisfied with our neighbour's opinion.

Apples of Sodom are in outward appearance very beautiful, but within are full of foul dust.

The widow's mite was highly praised by Christ.

Some gaudy flowers have no odour. The modest violet has a very sweet scent.

### ILLUSTRATIONS.

I. Mr. Hill once mortally offended the farmers, by saying that they were as bad as their pigs. Several of them were assembled at a house at the bottom of the village, when (Mr. Hill happening to pass by) they called him in, and demanded an explanation of his assertion. He immediately consented to give it. "Now," said Mr. Hill, "Look at your pigs; when the acorns drop, they do not go under the elm in search of them, but under the oak; and when they have swallowed up all they can find, off they go without giving a single look at the tree which has furnished their meal. So you, like your pigs, know where to go to look for your wheat and other produce, etc., and when your barns are filled with plenty, like them you forget to look up to the source whence all your blessings have been obtained." The farmers were pleased with the readiness of the

preacher, though they did not much relish his homely but well sustained comparison.

II. A Jewish captive, named Zaniab, determined to destroy the false prophet Mohammed. After his conquest of Khaïbar, she prepared for his table a shoulder of lamb impregnated with a subtle poison. Mohammed sat down to his meat, but, at the first taste, discovered something, and instantly spat it out. In that instant enough of the poison had entered his system to injure his health for life. It affected him to the last. In the paroxysms of death he exclaimed, "The veins of my heart are throbbing with the poison of Khaïbar." One wrong, one sin, one mistake even, may send its poison through the life, like the poison of Zaniab.

III. Plato compared Socrates to the gallipots of the Athenian apothecaries, on the outside of which were painted grotesque figures of apes and owls, but they contained within precious balsams. All the beauty of a Cleopatra (on the other hand) cannot save her name from infamy. Judge not then by outward appearance.

## THE SECOND COLLECT AT EVENING PRAYER.

*The Collect.*

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

---

This Collect and the second Collect at Morning Prayer are (to those who grasp their meaning thoroughly), like "twin sisters differently beautiful." This Collect is more than 1,400 years old. The two Collects are found in the same service.

The original Collect brackets together under a single aspiration the peace in the heart, which is not otherwise to be experienced than in devotion to God's commandments, and the outward peace of times and circumstances, which comes from the removal of the fear of our enemies. The Collect echoes St. John xiv. 27, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Left by their Divine Master in a world in which tribulation is

to be their appointed lot, "In the world ye shall have tribulation" (St. John xvi. 33), and in which they were exposed to all manner of assaults from evil men and evil angels, how are the disciples of Christ to find peace? External peace should result entirely from the internal; tranquillity should flow out from the heart into the life.

*Desires, . . . counsels, . . . works.* In grace, as in nature, there is bud, there is blossom, there is fruit.

*Desires*—wishes, thoughts.

*Counsels*—resolves, words.

*Works*—the fruit of good works.

Let us not think that without the touch of God's hand upon the affections and the will—forming the holy desire and the good counsel, and developing out of them the just work—there can be any true peace. Holy desires, good counsels, just works, are the conditions of inward peace.

*Proceed*—come forth.

*Give unto Thy servants that peace which the world cannot give.*

"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you."

The form of saying farewell customary in the Eastern countries consists in wishing peace to the person parted from. The peace in the text is described as Christ's own—"My peace"—the peace in the enjoyment of which He Himself lived. It must therefore be something quite

compatible with outward troubles. Both in the passage of Scripture referred to, and in the Collect which echoes this passage, the peace is spoken of, not as earned, but as freely given: "My peace I *give*."

"Come unto Me, all ye that labour and are heavy laden, and I will *give* you rest" (St. Matt. xi. 28). But we must take all the words of Christ here together, and we shall see that He recognises and asserts a rest which has to be subsequently won, as well as a rest which is originally given. "Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and *ye shall find rest* unto your souls" (St. Matt. xi. 29). We must submit ourselves cordially to all the precepts of the new law, and to all the dispensations of providence. We must make Christ's submissiveness to the Father's will and commandments our model. "Ye shall find rest." There is a rest to be *found*, as distinct from the rest *given*.

*That both our hearts may be set to obey Thy commandments;* or more literally, "that our hearts being set to obey Thy commandments, may be tranquil under Thy protection."

*Both.*—The American Prayer Book leaves out this word. *Both* is a conjunction here, not an adjective. The word *both* indicates a separate sentiment, the sequel to which is that which follows the words *and also*.

*Set*—fixed, determined. *Set teeth* are an indica-

tion of determined human purpose, *set hearts* of determined spiritual purpose.

We do not allow ourselves to pray for the tranquillity of our times absolutely and without reserve. We pray to be defended from the *fear* of our enemies, not from their *assaults*. This fear is removed by our confidence in His protection. All that we are justified in asking, all that we are warranted in expecting, is a quietness favourable and conducive to growth, such a quietness as that which prevailed in the primitive Church, when the persecuting Saul had been turned into a disciple (Acts ix. 31). See the Collect for Trinity V.

The Collect is illustrated by the history of Daniel.

*Good counsel.*—"Daniel purposed in his heart that he would not defile himself," etc. (Dan. i. 8).

*Just works.*—"He was faithful, neither was there any error or fault found in him" (vi. 4).

*That peace which the world cannot give.*—"And he strengthened me and said, . . . peace be unto thee, be strong, yea be strong" (x. 19).

*Heart set to obey God's commandments.*—"Now when Daniel knew that the writing was signed, . . . he kneeled upon his knees and prayed" (vi. 10).

*Rest and quietness.*—"This Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian" (vi. 28).

## THE THIRD COLLECT AT EVENING PRAYER.

### For Aid against all Perils.

*The Collect.*

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

---

If any lad knows no night prayer but one which he learnt in his childhood, and which is not suitable for a man, he may do well to learn and to use nightly upon his knees this Collect with the Lord's Prayer, before he lies down to sleep.

Our crafty foe strives to take possession of one who is half-asleep, and to sow in him seeds of evil which shall have paramount influence over him during the coming hours. Watchfulness is therefore necessary both at the beginning and end of the day. At these times, therefore, most of all the heart must be protected with the holiest thoughts. When Satan comes, let him always find us busy. Eight verses of Thomas Ken's Morning Hymn and six verses of his Evening Hymn are to be found in Hymns Ancient and Modern (3 and 23), and if known by heart will be ready for use.

This Collect is in the Sacramentary of Gelasius. Gelasius died in A.D. 494, so that the Collect is more than 1,400 years old. It comes to us through

the Breviary of Sarum, where it is a prayer to be said at bedtime.

The prayer consists of two parts, the first, that God will put a period to the night by bringing back the day; the second, that while the night lasts, He will defend us from the perils of it.

*Lighten our darkness.*—We ask God, in the first instance, to bring back the day. We put Him in mind, as it were, of His own covenant made with the human race after the flood in Gen. viii. 22, and to which He appeals by the mouth of Jeremiah (xxxiii. 20, 21), as an inviolable covenant. The great regularity of all Nature's operations, the punctuality with which the seasons recur, and particularly with which day fades into night, and night again gives place to day, has a tendency to deaden the mind to the agency of a personal God, whose hand brings about each successive revolution of the earth, making our day and night. He "turneth the shadow of death into the morning, and maketh the day dark with night" (Amos v. 8).

But there is a significance about the "our" in "Lighten our darkness," which must not be overlooked. It may please God to lighten *the* darkness, and yet it may not please Him to lighten *our* darkness. Sleep is an image of death. When we say "Lighten our darkness," we are asking that God may not allow our bed to become our grave, that He will give us one more

day of life, one more day of trial, one more day in which to perfect our repentance, if, indeed, that repentance has been begun in earnest, and to mature our spiritual characters, if, indeed, the spiritual character is already formed in our heart. Is it not a very solemn thought that we are asking God to hold out to us further opportunities, unless we are determined, with His help, to improve those opportunities when He gives them, and to live nearer to Him to-morrow than we have done to-day?

*Thy great mercy, i.e.* not by mercy as the instrument, but as the origin of our defence. "Unless the LORD had been my help, my soul had almost dwelt in silence. When I said, my foot slippeth; Thy mercy, O LORD, held me up" (Psalm xciv. 17, 18).

*Perils and dangers.*—The word perils is somewhat superfluous, since the word "dangers" expresses exactly the same idea. The one word used in the original Latin means *snares*. We pray against concealed dangers which (as it were) lie in ambuscade. In the night, a small spark lighting on combustible material may raise a conflagration which shall consume property and endanger life. But what is the rapidity with which fire gains its fatal mastery over a dwelling-house, compared with that with which a motion of lust, or discontent, or ambition, falling on the prepared tinder of a desperately wicked and

deceitful heart, kindles up there, and works in a moment mischief incalculable? We pray that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of "God's goodness they may be dispersed."

*For the love of Thy only Son, i.e.* for the love which Thou ever bearest to Him, and to us for His sake. God can deny Christ nothing. We seem to hear the voice which fell from heaven at Christ's Baptism, "This is My beloved Son, in whom I am well pleased."

### Illustrations.

I. There used to be a custom in Germany, that when about dusk a light was brought into a room the Christian prayer should also be said at the same time, "God grant us everlasting light."

II. The Princess Anne, daughter of Charles I., died when she was very young. On her dying bed she was asked by one of the attendants to pray. She said that she was not able to say her long prayer, meaning the Lord's Prayer, but she would say her short one, "Lighten mine eyes, O Lord, that I sleep not the sleep of death." She had no sooner pronounced these few words than her gentle spirit left her body.

III. One bitter January night the inhabitants of the old town of Schleswig were thrown into the greatest distress and terror. A hostile army was

marching down upon them, and new and fearful reports of the conduct of the lawless soldiery were hourly reaching the place. In one large commodious cottage dwelt an aged woman with her grand-daughter and her grandson. While all hearts quaked with fear, this poor woman passed her time in crying out to God, that He would build a wall of defence round about them, quoting the words of an ancient hymn. Her grandson asked why she prayed for a thing so entirely impossible as that God should build a wall about their house, that should hide it; but she explained that her meaning only was that God should protect them. At midnight the dreaded tramp was heard, the enemy came pouring in at every avenue, filling the houses to overflowing. But while fearful sounds were heard on every side, not even a knock came to their door, at which they were greatly surprised. The morning light made the reason clear; for just beyond the house, the drifted snow had reared such a massive wall that it was impossible to get over it to them "There," said the old woman triumphantly, "do you not see, my child, that God could raise up a wall around us?"

---

"Illumina tenebras meas." Psalm xvii. 29 (Vul.).

"The LORD my God will enlighten my darkness" (Psalm xviii. 28, A.V.)

## THE FIRST POST COMMUNION COLLECT.

*The Collect.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

---

This Collect is more than 1,400 years old. It first stands under the heading "Prayers for one going on a journey." The word *way* means *journey*, and *changes* are incidental to the turnings or windings of the road. In travelling there is infinite variety—changes, surprises, chances, mischances. This then was the original reference in the present Collect.

From the Sacramentary of Gelasius the Collect found its way into the missal of Sarum. There it occurs in the "Order of Service for Pilgrims." This Service begins with the recitation of certain psalms and prayers over the pilgrims, the first of the prayers being this very Collect. The prayer before us also serves as the Collect in the Service for travellers, at which the pilgrims received the Holy Communion. Thus we gain another idea

connected with the Collect; it was a prayer suited not only to travellers, but to pilgrims.

Hence, no doubt, sprang the more general application of the Collect. Human life is a journey, and the life of the true Christian is a pilgrimage, a journey which has for its goal the Jerusalem which is above; and in this pilgrimage each day is a separate stage, complete in itself. This little pilgrimage is run between the time of our rising and that of our retiring to rest. The Church found a place for this Collect among the devotions to be used at the first hour of the day. The office for the first hour would naturally be an anticipation of the day's duties, responsibilities, and incidents—it was the devotion of the Christian at starting on a new stage of his pilgrimage. And, accordingly this prayer (the traveller's prayer, the pilgrim's prayer, in which the possible "changes and chances" to which the day might give rise, were glanced at, and these, notwithstanding, God was besought to keep the pilgrim on the narrow way that leadeth unto life, and with his face stedfastly set towards the heavenly Zion) was appointed to be said at the first hour.

Those who can truly say of themselves, as Moses said to Jethro, "We are journeying unto the place of which the LORD said, I will give it you" (Num. x. 29), will perhaps find comfort in keeping up the earlier character of the Collect in

their use of it, either by offering it before a journey, or by making it part of their devotions in the early morning, before they go forth to the work of the day.

The earliest petition of this Collect reminds us of a prayer (in the Litany), which was originally appointed to be said for persons in trouble of heart, "Mercifully assist our prayers that we make before Thee," etc. In trouble of heart, as in the uncertain prospect of "the changes and chances of this mortal life," the first thing we need is assistance in our prayers. For the spirit of prayer is the spirit in which we should prepare to meet them, as we see by our Lord's example. But to hold communion with God, asks no small amount of Divine assistance. This assistance in prayer is of two kinds, just as Moses had a twofold support when he held up his hands in intercession for Israel; the support of Aaron on one side and of Hur on the other (Exodus xvii. 11, 12). There is an external assistance, in the intercession of Him Who "ever liveth to make intercession for us" (Heb. vii. 25). And there is the internal assistance of the Spirit (Rom. viii. 26).

*Assist*—stand by, support.

*Supplications*—definite petitions.

*Prayers*—all forms of address to God. This word is not in the original Collect.

*Dispose*—arrange.

*Way*—journey, or journey of life. "The

lodging of a traveller going up to Jerusalem," is the inscription on a Parsonage in Yorkshire. It is also the inscription on the grave of Dean Alford, at Canterbury. Neither his house nor his grave is to the Christian more than a temporary resting-place. In life and in death his conversation (citizenship) is in heaven (Phil. iii. 20, R.V.)

We are not taught to pray that God will dispose our way towards that which is more lucrative, or more honourable, but "towards the attainment of everlasting salvation."

In Israel's pilgrimage through the wilderness, the Lord "went in the way before" them, "to search" them "out a place to pitch" their "tents in, in fire by night, to show" them "by what way" they "should go, and in a cloud by day" (Deut. i. 33); "He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exodus xiii. 22).

Lot did not make a good move for himself, though he acted with worldly policy, when he chose him all the plain of Jordan, because "it was well watered everywhere, even as the garden of the LORD, and dwelled in the cities of the plain, and pitched his tent toward Sodom" (Gen. xiii. 10, 11, 12).

The Christian will wait for clear indications of God's Providence, before he strikes his tent and makes for another resting-place.

*Changes.*—The word *changes* contains a reference

to the changes of scene in travelling, which a turn or winding in the road will suddenly bring into view. These resemble the entire change of associations which a critical turn in our lives sometimes brings with it.

*Chances*—unexpected occurrences or incidents. The word was not in the original Collect, and was inserted probably more to keep up a play upon sounds, than from any great regard for the word. If the word *chance* be used without any denial of God's control of all events, if it be meant, not to deny the operation of a law, or to expect particular events from such an operation, but simply to denote our ignorance of the law in a particular case, then it may be innocently used.

*Defended.*—It must be understood that we pray against things which really are noxious and mischievous, and not against those which only seem to us to be so.

*Gracious.*—God's help is always graciously given, never extorted from Him as a niggard; He always smiles as He gives.

*Ready*—prompt, quick. God's care for Israel is described in the words, "He kept him as the apple of his eye" (Deut. xxxii. 10). The eye is an organ as precious as it is delicate; and it therefore demands and receives extraordinary protection. The eye-lid is ever ready to close upon it at a moment's notice. God's care for Israel is described in the words, "As an eagle stirreth up

her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the LORD alone did lead him" (Deut. xxxii. 11).

Christ said, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (St. Matt. xxiii. 37).

The prayer for *ready* help is similar to that of the Psalmist, "Keep me as the apple of the eye, hide me under the shadow of Thy wings" (Psalm xvii. 8).

### ILLUSTRATIONS.

1. The Lion Sermon, in St. Katherine's Church, Leadenhall Street, commemorates yearly the deliverance of a merchant from a lion, when he was travelling abroad.

2. About four hundred years ago, a citizen of Norwich bequeathed a sum to be given annually to the sexton of St. Peter's Mancroft, Norwich, for sounding the bell at four every morning, and at eight every evening, "for the help and benefit of travellers." Wandering by night on Mousehold Heath, then covered with a dense wood, he had completely lost himself, and at length, by the sound of St. Peter Mancroft's bell, was enabled to find his way into the city.

3. The journeys of the Israelites from the

Red Sea to the Jordan represent the Christian life from Baptism to death.

4. The fifteen Psalms which immediately follow Psalm cxix. are called Gradual Psalms, or the Psalms of Degrees. Most probably they were intended to be sung by the caravans of pilgrims "going up" to keep the yearly feasts at Jerusalem. The journey of these pilgrims represents to us the Christian life.

5. Bishop Hannington, in Africa, called Psalm cxxi. his travelling Psalm, and was accustomed to use it before starting on a day's journey.

6. The "Pilgrim's Progress" illustrates this Collect. The best edition for Church-people is that by Dr. Neale.

7. "Lead, Kindly Light," Hymn 266 (A. and M.), by Dr. Newman, illustrates this Collect.

8. "And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years . . . . and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. xlvii. 8, 9).

## THE SECOND POST COMMUNION COLLECT.

THIS IS ALSO THE LAST COLLECT IN THE CONFIRMATION SERVICE.

*The Collect.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour, Jesus Christ. *Amen.*

---

The Collect is appropriately used:

1. In the early morning.
2. After Confirmation.
3. After Holy Communion.

The Jews and their phylacteries.

A phylactery was a leathern case worn on the left arm or on the forehead, containing strips of parchment, on which were passages of the Law.

Phylactery means preservative. It was regarded as an amulet to ward off harm.

We think the Jews too literal in their obedience perhaps.

Often *we* are not literal enough, but inclined to explain away plain commands.

The Law said: "For a sign unto thee, upon thine hand, and for a memorial between thine eyes" (Ex. xiii. 9).

"Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes" (Deut. vi. 8).

Confirmation has been called "the spiritual phylactery of the body, and the preservative of the soul."

The candidate makes himself spiritually over to God by an act of self-dedication; is formally taken, body and soul, under God's wings, in token of which the Bishop, for a moment lays his *fatherly hand* upon him praying that God's *fatherly hand* may ever be over him.

"Preserved, here and ever, in body and soul."

The Collect is expressive of the belief that the grace received in Confirmation, unless wasted or misused, is preservative of both body and soul.

Earlier in the Confirmation Service we find the ancient prayer for the sevenfold gifts—given undoubtedly now as ever in Confirmation.

This the final prayer for "preservation here and ever, in body and soul."

It is the final prayer at Prime—the prayer with which the Christian man is taught to arm himself to meet the trials and duties of the day. So it is suitable at the opening of life's day.

This prayer is a good one for;

Candidates.

Their friends.

*All.*

COLLECT EXPLAINED.

*Almighty*—because it is a mighty protection we want; the dangers and difficulties of our pilgrimage being many and great.

*Everlasting*—because we want it "*here and ever.*"

*Vouchsafe*—be so good as.

*Direct, sanctify, and govern.* In explaining the prayer we do well to take the word *govern* before the word sanctify.

*Direct.*—As the pilot guides the ship through some narrow channel knowing where the rocks are concealed under the water, and knowing where alone the ship can find a safe passage, *or*, as the guide over some dangerous pass in the Alps.

*Govern.*—As the captain gives orders and has to see that they are obeyed.

*Sanctify* is the Catechism word—make holy, gradually but thoroughly. To sanctify, as applied to God, is to shed the influences of the Holy Spirit upon a person. Now these influences are of two kinds: the Holy Spirit *guides*, and the Holy Spirit also *governs*.

We need both.

"Teach me Thy way." Here is guidance (Psalm xxvii. 11).

"Teach me to do Thy will." Here is government (Psalm cxliii. 10).

*Hearts and bodies.*—Hearts first (see 2 Kings ii. 19-22). So the heart is the spring of the waters of our nature; if these waters are to be healed, the salt of Divine grace must be cast in at the *spring*, not simply *into the stream.*

*Bodies also.*—Bodies have much to do with religion, the service and worship of Almighty God.

Bodies have a share in Baptism, in Holy Communion, in Confirmation also. So our members must be yielded servants to righteousness unto holiness (Rom. vi. 19).

Our eyes, ears, feet, hands, mouth, all have their parts.

The *heart* is to be directed, sanctified, and governed *in the ways of God's laws.*

The *body* is to be directed, sanctified, and governed *in the works of God's commandments.*

God's praises cannot be sung without a mouth. His errands cannot be undertaken without feet. His work cannot be executed without hands.

## Notes.

1. Confirmation is a certain dedication and consecrating of the soul by the Holy Ghost.

2. "The Holy Ghost steps in in Confirmation to strengthen the wavering loyalty of Christ's soldiers."—*Faber.*

3. "Perfection may be defined as consisting simply of docility to His inspirations."

4. "These gifts, grand thought! can grow, and do grow with our fervour and charity." See *Goulburn on the Collects, Vol. II.* 404-411.

It may be said by Satan of a cowardly disciple, "Fear him not; *if he has the sword he has not the courage* to draw it from its sheath."

5. The potter hardens in the fire, vessels made of soft earth; so the Holy Spirit strengthened by fire the once timid Apostles.

---

## THIRD POST COMMUNION COLLECT.

*The Collect.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

---

This Collect was new in A.D. 1549, and has not come to us through the Latin. It is a prayer for a blessing on what we have heard.

When we go to a sermon or a class, we ought to do our best to hear the words of the preacher,

to understand them, to receive them into our hearts, to bring forth the fruit of good living in our lives. We must be careful always to pray privately upon our knees before every service with (or without) a sermon. If we do not know a suitable prayer, the fourth Post Communion Collect will be appropriate.

In listening to a sermon we must remember that we are to hear what to do, in order that we may do what we hear.

If we do not know a suitable prayer to be said privately after a service with (or without) a sermon, this Collect will be appropriate.

This Collect (in which we ask for God's blessing upon preaching and teaching) proves that we need God's blessing upon both.

"There goes one of *my* converts," said a preacher of a drunken man. "You can see that he is not one of God's converts!"

A man, having heard read in Church the words from the book of Genesis, "And all the days that Adam lived were nine hundred and thirty years, and he died. And all the days of Methuselah were nine hundred and sixty-nine years, and he died," etc., had so vivid an imagination of death, and his mind was so strongly impressed with the thought that he, too, should die, that at length he bound himself to the rules of a religious order, that he might meet death more religiously and might enter upon a happy eternity

The success of a sermon depends upon the preacher.

There were two orators at Athens who had crowded audiences. When the people went home after a speech of the one, they were full of admiration of the speaker whom they had heard. When the people went home after a speech of the other (Demosthenes) they thought only of what they must do to oppose Philip of Macedon.

The success of a sermon depends also upon the hearers.

Scholars are sometimes very quiet during a lesson; they do not stir, they seem to listen, and yet they pay no attention to what is said. They are like the Chinese or Siamese. On a certain day a zealous missionary had been exhorting his hearers most fervently; they all appeared very attentive, and the good missionary rejoiced exceedingly. Being anxious, however, to know what amount of fruit they had gathered from his instruction, he asked one amongst them what it was that had particularly struck him during the instruction. "Father," was the answer, "you have such pretty buttons on your cassock that I can never tire of looking at them."

In the Parable of the Sower, some of the good seed fell on the hard pathway, some fell on a slab of rock only covered by a thin layer of earth, some fell in places where the roots of thorns had been left and had not been removed from the

land. Only the seed which fell upon the good ground brought forth good fruit. Let us remember the "honest and good heart" of Cornelius (Acts x.), and Lydia (Acts xvi. 14, 15), and the Bereans (Acts xvii. 11).

*The words which we have heard this day with our outward ears.*—The principal reference of the Collect is to preaching; but the Epistle and Gospel, and other Scriptures, which in the course of the Church Service have been read in our ears are included. In Latin there are two words for hearing, one which denotes the mere reception of sounds into the ear; the other which signifies a mental act of attention going along with the reception of the sounds. Something, however, beyond and deeper even than attention, is necessary in order to receive the word of God aright. We receive it not with the mind, but with the heart. It is the object of the ordinance of preaching to turn God's word into His Voice.

*May, through Thy grace be so grafted inwardly in our hearts.* — Compare the prayer in the Marriage Service, "Sow the seed of eternal life in their hearts; that whatsoever in Thy Holy Word they shall profitably learn, they may in deed fulfil the same." The imagery of our Collect is borrowed not from sowing but from planting. It is probable that the passage on which the Collect is designedly built, was St. James i. 21 (R.V.), "receive with meekness the implanted word, which is able

to save your souls." There is another word for grafting proper—that is, the insertion of a slip cut from one tree, into the stock of another. Our Lord, in His own person while on earth, but now, with and in the commissioned ministers of His Church, is the Sower or Planter. The words spoken to the outward ear are the plant. The heart is the soil, in which the plant is planted. The grace of God the Father, the heavenly Husbandman, is the dew and rain, which descend upon the soil and make it fruitful. All the ministerial labour in the world, however faithful, however diligent, could no more make a single heart to blossom with a single holy desire and good counsel—much less to bring forth fruit in a single good work—than all the labour in the world could make a blade of grass to grow a single inch. And yet without sowing and planting there could be no harvest. Man's endeavour must concur with God's grace to produce the effect. The words must be spoken to the outward ear; but only through God's grace can they be grafted inwardly in the heart.

*The fruit of good living.*—There must be something more than the "holy desire" which is the blade, and "the good counsel" (or resolve), which is the blossom. There must be the "just work," which is the fruit, the full corn in the ear, the realised result.

"The more hearers the better; the more

'hearers only' the worse." Pliny tells us of a tree, the leaves of which were as big as targets; but the fruit resembled a bean in size. "So" (says Bishop Andrewes) "some people *talk* targets, but *do* beans."

*To the honour and praise of Thy Name.*—"The fruits of righteousness are by Jesus Christ unto the glory and praise of God" (Phil. i. 11).

### Illustration.

There was in a certain garden a degenerate vine, which brought forth only wild grapes, and upon which every kind of cultivation was tried by way of improving the yield, but in vain. At length, a husbandman of great skill, having planted and reared a vine of exactly the same species as this vine belonged to before its degeneracy, began to cut slips from the degenerate vine, and inserted them by grafting into the stem of the new vine. The plan was crowned with complete success. The grafts took, and in the season brought forth an abundant crop of the richest grapes, which were the admiration and praise of all beholders. God is the skilful Husbandman, Who, by grafting into the new humanity of the Son of His love, slips taken from the old Adam, that is, from corrupt human nature, causes these slips, by the discipline of His providence and grace, to bring forth much fruit of righteousness, fruit in the tempers of the heart and in the

conduct of the life. And in this great show of fruit is the heavenly Husbandman glorified. The fruit is to the honour and praise of His Name. The light of Christian example so shines before men, that they, seeing the good works of Christ's disciples, glorify their Father which is in heaven.

## THE FOURTH POST COMMUNION COLLECT.

*The Collect.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

This Collect is thirteen hundred years old. It is in the Sacramentary of Gregory. In the Salisbury Missal it is appointed also to be used by the Priest, when he has finished the office, and has taken off the vestments of the Mass.

The Collect is found in the Prayer Book not only here, but also in all the three Ordination Services, that for the making of Deacons, the ordering of Priests, and the consecration of Bishops, immediately before the Benediction.

It is called by Dean Comber, "A Prayer for success in all our actions."

There are seven steps towards the carrying out of any work :—

1. To think of it (St. Luke xiv. 28).
2. To understand it (1 Cor. ii. 14).
3. The will to do it (Phil. ii. 13).
4. To speak of it fitly (Prov. xvi. 1).
5. To begin to do it (Phil. i. 6).
6. To continue to do it (St. John xv. 5 ; Eph. iii. 20).
7. To finish it (St. John xvii. 4).

We are not able to take any one of these seven steps without the help of God.

"Every good gift and every perfect boon is from above, coming down from the Father of lights, with Whom can be no variation, neither shadow that is cast by turning" (St. James i. 17, R.V.).

If every good thing be of God only, then have we need to pray, that from Him we may receive that which we cannot have of ourselves.

We have a promise (which is also a command), "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you" (St. Matt. vii. 7).

All those who join *confidence*, *diligence*, *perseverance* in their prayer, and occupy all the parts of their body in this service of God, will be sure to receive the thing they ask. But, if we would

obtain anything at God's hand, we must add our endeavour. We must work as well as pray for it.

*Prevent*—come before. It means here the very opposite of hinder. We pray that Thy grace may always prevent and follow us (Trinity XVII.).

"The grace of God by Christ preventing us, that we may have a good will" (Article X.).

"Thy special grace preventing us" (Psalm xxi. 3, and Easter Day).

"Mine eyes prevent the night watches" (Psalm cxix. 148).

"When he was come into the house, Jesus prevented him," anticipated his communication (St. Matt. xvii. 25).

In English which is now obsolete, an early riser might have been said to prevent the sun rising.

"We which are alive . . shall not prevent them which are asleep" (1 Thess. iv. 15).

*All our doings*—even the smallest.

*With Thy most gracious favour* = "By Thy special grace preventing us."

*Further*—aid, prosper.

*Continual*—unceasing.

*Our works begun.*—"Prosper, I pray Thee, Thy servant this day," was the prayer of Nehemiah (i. 11).

*Continued.*—"Samuel took a stone . . . and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us" (1 Sam. vii. 12).

*Ended.*—"He which hath begun a good work in you will perform it" (Phil. i. 6).

"Daniel kneeled upon his knees three times a day and prayed" (Dan. vi. 10). We mark the beginning and the close of our day with prayer, but are by no means so ready to carry the spirit of prayer with us throughout the day.

*In Thee*—in Thy presence, under Thine eye.

*We may glorify Thy holy Name.*—This latter part of the Collect is entirely wanting in the original. The success petitioned for is of the highest possible kind. In a worldly sense, the undertaking might be an utter failure, and yet, if it should have contributed in any measure to God's glory, the prayer would have been answered. But it is hypocrisy to pray that God's glory may be promoted by our actions, unless we sincerely intend them for that end.

*By Thy mercy.*—Whatever attainments we may have made in the Divine life, our salvation is due from first to last to grace.

### Illustrations.

1. General Thomas Jackson, better known by his familiar name, "Stonewall" Jackson, having mention of St. Paul's precept to be "instant made in prayer," was asked how he understood it. "I can give you," he said, "my idea of it by illustration, if you will allow it, and not think that I am setting myself up as a model for others." Assured that

no such misapplication would be made of his explanation, he went on. "I have so fixed the habit of prayer in my mind, that I never raise a glass of water to my lips without a momentary asking of God's blessing; I never seal a letter without putting a word of prayer under the seal; I never take a letter from the post without a brief sending of my thoughts heavenwards; I never change my classes in the section room without a minute's petition for the cadets who go out and those who come in." "And do you not sometimes forget to do this?" was asked. He paused, as was his wont, as though to gauge the truth. "I think that I can scarcely say that I do; the habit has become almost as fixed as my breathing."

1. A scholar at a boarding school near London was remarked for repeating her lessons well. A school companion, who was idly inclined, said to her one day, "How is it that you always say your lessons so perfectly?" She replied, "I always pray that I may say my lessons well." "Do you," replied the other, "Then I'll pray too." But alas! next morning she could not repeat one word of her lesson. Very much confounded, she ran to her friend. "I prayed," said she, "but I could not repeat a word of my lesson." "Perhaps," rejoined the other, "you took no pains to learn it?" "Learn it?" answered the first. "I did not learn it at all. I didn't know that I needed to learn it, when I prayed that I might say it."

## THE FIFTH POST COMMUNION COLLECT.

*The Collect.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

---

This Collect has been called "A prayer to supply defects in our other devotions." It points out the sources from which those defects arise, and the quarter to which we must look to supply them.

We are told that Socrates prayed the gods to give him what was most needful to him, as they knew his wants best. He considered that those who prayed for gold, silver, and dominion over others, were like men who entered on a lawsuit, the result of which they could not see.

*Almighty God.*—The invocation simply tells us of God's power and goodness. He is able and willing to do as is best for us. All light in the world comes from the sun.

*Fountain*—source, spring, of all wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not;

and it shall be given him" (S. James i, 5). "God gave Solomon wisdom and understanding exceeding much," etc., "He was wiser than all men" (1 Kings iv. 29, 31). But the wisdom here principally intended is a knowledge of man's necessities.

*Who knowest our necessities before we ask.*—"Your Father knoweth what things ye have need of, before ye ask Him" (St. Matt. vi. 8). Because our Father knoweth what things we have need of before we ask Him, we are forbidden:

(*a*) To use "vain repetitions" in prayer (St. Matt. vi. 7).

(*b*) To be over anxious (vi. 31).

The simple utterance of a need is contained in the words, "They have no wine" (St. John ii. 3).

"Lord, behold, he whom Thou lovest is sick" (St. John xi. 3).

"Lord, if Thou wilt, Thou canst make me clean" (St. Matt. viii. 2).

*And our ignorance in asking.*—Our ignorance is shown *positively* in asking for that which is not expedient, *negatively* in not asking for that which we most need. The mother of Zebedee's children and her two sons, knew not what they asked (St. Matt. xx. 22). What we covet most might prove to be "a stone," a drawback and hindrance in running the race that is set before us; or even a "serpent," or a "scorpion," something deadly to the soul. See St. Matt. vii. 9, 10. The Israelites craved for flesh, and God gave them their desire;

but "sent leanness withal into their soul" (Psalm lxxviii. 18-32, and cvi. 14, 15). St. Paul besought the Lord thrice that the thorn in the flesh might depart from him, but it was better for him that it should not be taken away (2 Cor. xii. 8, 9). Even when the spiritual man is soliciting spiritual blessings, a certain amount of ignorance and blindness clouds his view of his own necessities.

*We beseech Thee to have compassion upon our infirmities.*—The appeal is made to God the Father, as in the Litany; "We humbly beseech Thee, O Father, mercifully to look upon our infirmities," and the words recall to mind the assurance, "Like as a father pitieth his children, so the LORD pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Psalm ciii. 13, 14). In "Jesus the Son of God, we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 14, 15),

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26).

*Infirmities*—weaknesses. Remember that—

1. The Spirit of God inclines our hearts to pray. David found in his heart to pray (2 Sam. vii. 27).

2. We must say, "O Lord, open Thou my lips" (Psalm li. 15), for the promise of God is, "Open thy mouth wide, and I will fill it" (Psalm lxxxi. 10).

3. We must drive away evil thoughts, as Abram drove away the fowls of the air which came down upon his sacrifice (Gen. xv. 11).

4. When our spirits are dull and heavy, we need the Spirit to kindle a fire within us (Psalm xxxix. 3).

5. We have comfort in remembering that when we most faint in prayer there are God's saints who pray (for us) with all insistency by which it comes to pass that (being all one body) their prayers tend to our good as well as their own.

6. Christ "ever liveth to make intercession for us" (Heb. vii. 25).

7. Christ's example teaches us to submit our will to God's will. "Not as I will, but as Thou wilt" (St. Matt. xxvi. 39).

8. The Spirit stirs us up to pray that God's strength may be sufficient for us; that His strength may be made perfect in our weakness (2 Cor. xii. 9).

*Things which for our unworthiness we dare not ask.* — "Lord, I am not worthy that Thou shouldest enter under my roof; wherefore neither thought I myself worthy to come unto Thee" (St. Luke vii. 6, 7).

"Lord, remember me when Thou comest into

Thy kingdom" (St. Luke xxiii. 42). Both incidents show us how largely and liberally God responds to such an acknowledgment of unworthiness as those of the centurion and the dying robber. "The prayer of the humble pierceth the clouds" (Ecclus. xxxv. 17).

*Vouchsafe*—be so good as.

### Illustrations.

There was once a man who, instead of a prayer, repeated the whole alphabet letter by letter, especially when harassed by some perplexing difficulty, adding this petition, "Do Thou, O Lord, join the letters together; and bestow that which is most pleasing to Thee, and best for me."

The plain outspoken utterance of a need.

Ambassadors were once sent to Sparta to ask for food. An eloquent speaker represented their need at some length. "We do not understand long speeches," was the answer of the Spartans. The ambassadors accordingly held up an empty meal-bag, and simply said, "We need meal." "It was superfluous to hold up the meal-bag," said the Spartans in their reply; "to say that you needed meal would have been sufficient."

## THE SIXTH POST COMMUNION COLLECT.

*The Collect*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

---

This Collect was published in 1549. Not translated from the Latin. It is evidently designed as a concluding prayer, since it asks for God's acceptance of these "prayers and supplications" which we have "made now unto" Him.

It embraces all the conditions of successful prayer, both those which connect themselves with the character of the petitioner and with the nature of the petition.

It is a little homily on prayer; the spirit in which it should be offered, and the results which may be expected from it.

*Almighty God, who hast promised to hear the petitions of them that ask in Thy Son's Name.*— The reference is to certain words of our Lord in

His parting discourses with His disciples:—"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you" (St. John xvi. 23). "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it" (St. John xiv. 13, 14). These promises must be taken in connection with that other promise in the same series of discourses; "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (St. John xv. 7). We must abide in Christ as the vine branch abides in the vine, by continued exercises of the same faith which first brought us consciously into the adoption of sons (see Gal. iii. 26, and iv. 5), and His word must abide in us, be lodged in our memories, cherished in our hearts, exert a practical influence over our wills, before we are entitled to lay claim to the high promise. "Ye shall ask what ye will and it shall be done unto you." To ask in His Name involves the being in Him, the receiving Him by faith into the heart and affections, and by loving submission, into the conscience and will.

*Incline . . . . to*—bend towards.

*Supplications.*—A supplication is an earnest prayer, a prayer urged with instancy and fervour, and in the depth of distress. When after the great defeat of the Syrians in Aphek, the servants of Benhadad came to Ahab with sackcloth on their

loins and ropes upon their heads, to entreat for the life of their master, this was a supplication; they came in the character of suppliants, humbled prostrate, but bent upon gaining their object by their importunity (see 1 Kings xx. 31, 32). Our Litany is called a "General Supplication," on account of the intensity and fervour of its petitions, as well as the deep humiliation and prostration of heart which it contemplates in the petitioners.

If our prayer is to be successful it must be importunate and persevering. We must ask, and seek, and knock (see St. Luke xi. 5-9). If we would prevail with God, as Jacob did, we must address ourselves to the task in something of Jacob's spirit; "I will not let thee go except thou bless me" (Gen. xxxii. 26, 28).

*Those things which we have faithfully asked.*—Prayer is a remedy for our necessities and distresses, in which we must place faith while we use it. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall shall have them" (St. Mark xi. 24).

These words of Christ must be accepted with the limitations which other words of His or His Apostles impose upon them.

(*a*) The thing prayed for must be in accordance with God's will. See 1 St. John v. 14.

(*b*) It must be for our highest welfare that we should receive it. See St. Luke xi. 11, 12, 13.

*(c)* It must also be useful for others, that our hearts' desire should be granted us. Moses could not be allowed to see the Promised Land, nor David to win his child's life, because, in both cases, God's moral government required that sin should be punished. See Deut. iii. 25, 26 ; 2 Sam. xii, 16.

But under these and similar limitations, we are bound to believe that God will give us what we ask, or rather that He *does* give it us, that we carry it away from Him then and there. "If we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 St. John v. 15). This condition of success in prayer connects itself with the preceding. For it is only in the strength of the persuasion that he will eventually obtain what he asks, that any man can be importunate and fervent with God. If he loses belief in the efficacy of prayer, that loss of belief paralyses his efforts, cuts the nerve of prayer altogether.

*According to Thy will.*—The thing asked must be according to the will of God. "This is the confidence that we have in Him, that if we ask anything *according to His will*, He heareth us" (1 St. John v. 14). The safe and sure rule is to let submission to God's will be heard in all our petitions.

*Effectually*—so that they are brought to pass. We have a protest in this word against the notion

that prayer effects nothing, that it is simply useful as exercising a soothing, healing, sanctifying influence on our own minds.

*The setting forth of Thy glory.*—God's glory is set forth when we bless and praise Him for the relief of necessity. One of the ten lepers who had been cleansed by Jesus, with a loud voice glorified God and "fell down on his face at His feet, giving Him thanks" (St. Luke xvii. 16, 18).

Bartimæus "received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God" (St. Luke xviii. 43).

When the lameness of the man at the Beautiful Gate of the Temple was miraculously healed, he walked and leaped and praised God (Acts iii. 8).

We learn—

1. To pray to God in His Son's Name.
2. To pray earnestly.
3. To ask faithfully, persuaded that we shall obtain our petition.
4. To submit our will in all things to the will of God.
5. To bless and praise God for every answer to prayer.

ILLUSTRATIONS OF THE FIVE ABOVE POINTS.

1. When the Earl of Essex was in Queen Elizabeth's favour, she gave him a ring, and promised that if at any time, being in trouble, he

sent it to her she would grant his petition. The Earl was sentenced to death for treason, and sent the ring to the Queen in order to ask for his life. The Earl was beheaded because the ring was not delivered.

2 and 3. We are told that the Romans in ancient times chose three men as ambassadors to Bithynia, one of whom was lame, another had a wounded head, and the third an inactive heart. When Cato saw these strange people, he said, "This embassage is imperfect in head and heart, and foot." This embassage represents faulty prayers. When our prayer is wanting in faith and trust, it is without feet or support; when it is without fervour, it is without heart; and it wants head, when we are not attentive to what we say.

4. It is said that a certain nobleman spent twenty-two years with his wife, very happily. When she fell sick, and he saw that she was likely to die, he earnestly besought God with plentiful tears that He would restore her to health. He heard (or thought he heard) a voice within him which said, "If you desire that your wife should still live, be it as you will; but it is not good for you." Being troubled at this, he doubted not but that it was the voice of God to him, and that he was being rebuked for asking for his wife's restoration to health. And so he said, "It is of the highest consequence to me, O God, to follow Thy will in

all things. For who knows better than Thou what would come from my request? and therefore Thy will be done; and not merely concerning my wife, but concerning my children also, and myself, do Thou ordain whatever is pleasing to Thee. Thy will be done."

5. It is related of a poor child (who had been taught to give thanks for his food) that after a scanty meal he said, "I could eat more, but thank God for all."

*Jarrold & Sons, Ltd., Printers, The Empire Press, Norwich.*

KX-693-974